

Theſaurus Eccleſiae:

that is,

The treasure of the Church con-
fiting of the perpetuall intercession and most
holy praier of Christ, set forth in the 17. chap-
ter of the Gospel by S.Iohn:

Which in this treatise is plainly interpreted, with ne-
cessarie doctriues enlarged, and fit appli-
cations enforced.

1.Iohn, 2.1,2.

If any man finne, we haue an advocate with the fa-
ther, Jesus Christ the righteous, and he is the pro-
pitiation for our finnes, &c.



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And are to be sold at the signe of the Crowne in
Pauls Churchyard, by Simon Waterſon.

Will

TO THE RIGHT
honorable the Lord Tho-
mas Howard, Earle of Suffolck, Baron of
Walden, Knights of the honorable order of
the garter, Lord high Chamberlaine to
the kings most excellent Majestie,
and of his most honorable
privie Counsell.



T is an vsuall thing (Right honourable) for subiects to imitate their prince, &c for inferiours to conforme themselves to the example of great persons: as Abimcleck said to his soldiers: *what ye haue seene Iud.9.48. me doe, make hast and doe the like*: for as Ambrose saith, amplius proficitur exempli; nec difficile redditur quod iam factum est, & utile, quod probatum: men profit much by examples, for neither seemeth that hard, which is done before, nor unprofitable that is tried by others:

Thus should we all set before our eies

The Epistle

Cantic. 1.2.

Psal. 134.

the example of our master Christ, and tread in his holy steppes: *I haue giuen you an example* saith our blessed saviour John 13. 15. this it is to run after the saviour of his ointment, to followe his sweete example. As Aarons ointment ranne down from his head to the skirtes of his cloathing: so Christs holy vesture are from him as our head dispersed among his members: therefore Christ vouchsafeth to call his faithfull seruants his fellowes or partners. Psal. 45. 7. because they partake of his goodnes, and saviour of his vertues.

Hcere then is set forth vnto vs in this treatise the example of Christ praying: that we shold therein be like our heavenly master, to be occupied in earnest and faithfull praier: wherein in particular diuerse profitable points are to be obserued.

I We are taught how necessary a thing it is to be suters vnto God by praier: for if Christ praied, who in respect of himselfe needed not to pray, but for our

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our example : who neither wanted any grace to pray for, nor yet had any imperfection to pray against, if he notwithstanding praied for vs, much more haue we cause to pray for our selues, both to receiue graces, which we haue not, and to be released of the euills which we haue. Ambrose saith well : quid pro ^{Lib. 5. in Lyc.} tua salute facere oportet, quando pro te, Christus in oratione praeuertat? what should we doe for our selues seeing Christ watched for us al night in praier? wherefore as the saying is, it is more necessary ^{unum non posse} ^{per nos non acci-} ^{ansio.} for us to pray then to breath.

II We learne also by this holy pray-
er of our saviour, which was fulfilled in
euery part thereof, how effectuall the
praiers and teares of the faithfull are :
what soever they desire (saith our saviour)
shall be giuen them of my heavenly fa-
ther Math. 18. 19. vim faciebat precum ^{Ad Celatum.}
tuarū fidelis ambitio : the faithfull am-
bitio of thy praiers did as it were force
God : saith Hierome Alexander said ^{in Pauson. in re-}
to Antipater, that made great com- ^{hoc ostendit.}

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plaints of his mother : knowest thou not
that she with one teare will blot out all thy
complaints ? much more auaylable with
God are the teares of his seruants, which
as precious liquor he preserueth in his
bottles.

Psalms. 2.

Luk. 18. 34.

2. Thes. 5. 17.

A mbr de obit.
The odocti.
Xen. lib. 2. de Cy-
ri. insitiae.

III In that our Sauionr praied often,
and continued in praier, it teacheth , that
we also should therein be daily exercised ,
and as the Apostle saith, *pray continually:*
quia semper accipis semper inuoca : be-
cause thou hadst need alwaies to receaue,
alwaies pray; Xenophon writeh of Cy-
rus, that would neither dine nor supp ,
επιν οφεγατ before he had swett; neither
should we eate or drinke before we had
shed teares vnto God.

From 4. 23.

IV Christ when he praicd, was who-
ly intent and fixed vpon that holy acti-
on : so should our thoughtes be seid in
prayer, that then most of all men should
follo w the wise mans counsell, *so keepe*
our hart with all diligence that we shew
our selues in praier not *αρχοφίας* but
ειρωνέγρας as Zeno said of his schollers,
not

Dedicatory.

not bablers of words, but viterers of mat-
ters : Hierome found this to be his infirmi-
tie, that oftentimes in my praier saith he,
aut per porticus deambulo, aut de tænore ^{ad utr. Luciferian.}
computo : *I thinke I am walking on the
streates, or accounting my mony:* so it is
an easie matter for the thoughts to roue
in praier, which we are taught to settle
by Christes example.

V Our blessed saviour had therefore
free recourse to praier, because he was of
an holy and innocent life: soe if we would
haue our praiers heard, we must lift vp
pure hands as the Apostle saith 1.Tim.2.8.
Basil saith well: *that the presence of an
honest life doth make our prayers to haue
a loud sound.*

VI Our saviour also by his example
teacheth vs for what things we should
cheifely pray: not for temporall, but spi-
rituall blessings: as v. 17. he saith *sanc*τι*fy
them with thy truth*: Salomon, because ^{1 Kings. 3}
he asked wisdom rather then honour
or riches, pleased god, and received them
all, euен those temporall things, which

hc

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ad Cresphone.

• περὶ τοῦ
καὶ πατέρος
τοῦ.

Mark.ii.34.

σὺν οὐδείς
ἀπόβε.

he had not asked: Hieron saith well: a-
uarus sum ad accipienda beneficia, quan-
to plus bibero, tanto plus sitio: we should
be euuen covetous of spirituall blessings:
& the more we drinke, the more to thirst,
for he that craueth temporall blessings,
often asketh them to his owne hurt: as he
that is sick of a feuer, as one saith, craueth
for wine.

VII Lastly our Sauiour praieth con-
fidently v. 24. father I will: soe hath he
taught vs to pray without doubting:
*what soever you desire beleue you shall
have it and it shall be done unto you:* we
should not be discouraged, though at the
first one request be not granted. Deus dif-
fert desiderium, non auferit: God differ-
reth our desire he dissolueth it not: Bias
that heathen philosopher could say, that
a good conscience is without feare: soe
should our conscience in praier be free
from fearefulldoubting.

Thus this example of our Sauiour as a
rich store-house affordeth infinite trea-
sure, and as a bundle of mirr shendeth
forth

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forth a most fragrant smell. This Christi,
an exercise, is the supporter of princes,
the sheld of defence for nobles, the ba-
uen of rest for all : This maketh honou-
rable persons truly noble indeed, when
they acknowledge him, by whome they
are innobled: and indeed the greater the
affaires of state are, wherein your hono-
urs are employed, the more need haue
your honours of spirituall direction : as
Daniel that great Regent vsed to pray
thrice in the day. Herein his Christian
maiestie, imitating the diuine and highest
maiestie may be an example to all both
honorable and inferior subiectes, who as
he practiseth in his royll person, soe pre-
scribeth to his princely sonne *to pray of-
ten*, and in what manner, and for what
things to pray. And indeed what can be
more honourable then to talke with the
most high? what more comfortable, then
for God to speake to our hartes ? for
when we drawe neere vnto God by prai-
er, he draweth neare vnto vs, and as one
faith : *a pure praier is Gods temple* : lucta-

lusans.

*luctans
deinde.*

The Epistle Dedicatory.

*Ecclesiastes
viii. 1*

re ergo cum deo sicut Iacob , vt ipse se
gaudeat superari : Strive therefore with
God in praier (as Augustine saith) with
Jacob, that he may ioy to be ouercome.

This treatise I haue beene bould to
present to your honour, and to make
you the honourable patron of these my
poore trauailes : beeing moued there-
vnto both in respect of that dutie which
I owe in generall for your noble affecti-
on & true loue to the vniuersity of Cam-
bridge whereof I was once a triember, &
ever remaine a welwiller, and in particu-
lar for your honorable fauour to a bro-
ther in law of mine, your honours ser-
uant : I say no more at this time, then to
wishes vnto you encrease of true honour
and loue of the truth in earth , and after-
ward cuerlasting honour and an endlesse
reward of your faith in heauen.

Your honours readie to be
commanded in the Lord.

Andrew VVillet.

TO THE CHRI- stian Reader.



S every action of Christ is
for our instruction, soe es-
pecially his earnest suppli-
cations made in the daies
of his flesh, are for our edifi-
cation: And as our blessed saviour came
into this world annointed to be our king,
our prophet, and preist, soe accordingly
bereunto all his principall actions were
sorted out: in his holy workes & miracles,
be shewed his diuine power as a king, in his
heauenly sermons, he mae knowne his
diuine wisdom as our prophet: and in his
prayers he testifiea his diuine loue as a
mercifull high preist.

Three of Christ's prayers are especially
commended unto vs: that at Lazarus
grave, the other in the garden before his
passion, this in the 17. of John, as a prepa-
ration therunto: the first made with
sigbes

Ioh.11.
Math.26.

To the Reader.

sighes and grones, the second with droppes
of blood and teares, the third with great
zeale and affection: the first shewing com-
miseration, the second making a way to
our redemption, the third the fruite of
his mediation.

In three things this praier of Christ dif-
fereth from the requestes of his members:
first in respect of the person that praiereth,
secondly in the manner of the praier,
thirdly in the master prayed for: the first
was with authoritie, he praiereth as our me-
diator both God and man, the second was
with all sanctitie, whereas we can not tell
how to pray as we ought. Rom. 8. 16. the
third with great efficacy: the force of this
praier continueth to the end of the world,
whereas our prayers are weake, and had
need often to be iterated and repeated,
and therefore the Apostle biddeth vs pray
without ceasing.

L Thess. 5. 17.

Three principall benefits are conferred
upon vs by this praier 1. our protection
from euil and danger: keepe them from
euil v. 15. 2. the collation or bestowing of
all

To the Reader.

all spirituall grace; sanctifie them with
thy truth v. 17. 3. the impetration or ob-
tayning of our severall praiers and re-
questes: in the first Christ stretcheth forth
his hand as to Peter, to helpe vs that we
sinke not: in the second he looketh vpon vs
with the eyes of mercie as upon the same
Peter, to giue vs his grace: in the third
his eares are open to heare vs, as they were
at the erie of blind Bartimeus.

Math. 14. 31.

Luk. 22. 61.

Mar. 10. 49.

Salomon having built God an house, 1. King. 8.
did dedicate it by his praier unto God: here
a greater then Salomon, by praiers better
then Salomons, doth consecrate unto God
an house more glorious then was Salo-
mons, the spirituall temple of the church.
This praier of our Sauiour is the founda-
tion of our praiers, the propp and stay of
our requestes, the very life of our supplica-
tions unto God: as Aaron and Hurr held
up Moses hands, soe our feeble handes are
hereby strengthened: it is unto our praiers
as the fiery chariot and horse to Elias, to 2. King. 2.
carrie them up into heauen: And as the
eagle beareth up her young ones upon her
wings.

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wings. Denter. 32. ii. see this praier of Christ giueth wings unto our praiers: & it is as the censor, wherein the odors of our praiers are censed up unto god. Therefore when we addresse our selues to our praiers let vs remember this praier, as the Israelites looked up to the brasen serpent in the wildernes, and as Stephen saw Iesus sitting at the right hand of God: Let vs lay it up in our hart, as the tables of stone were kepte in the arke, let it be as incense to be laid alwaies upon our spirisnal offerings, and as salt, whereby to season our sacrifices.

Thus this holy praier of our Saviour, if we be in heauines, it will comfort vs, if in perill, deliuere vs: if we want any grace it will releue vs: in this life it will guia vs, and in the next save vs: Amen.

Apos. 8. 3.

Numb. 21. 9.

Act. 7. 56.

Heb. 9. 14.

Leuit. 2. 15.
Leuit. 2. 13.

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To the Reader.

Apoc. 8.3.

Numb. 21.9.

Act. 7.58.

Heb. 9.14.

Leuit. 1.15.
Leuit. 2.13.

wings. Denter. 32. 11. see this praier of Christ giueth wings unto our praiers: & it is as the censor, wherein the odors of our praiers are censed up unto god. Therfore when we addresse our selues to our praiers let vs remember this praier, as the Israelites looked up to the brasen serpent in the wildernes, and as Stephen saw Iesus sitting at the right hand of God: let vs lay it vp in our hart, as the tables of stone were kepte in the arke, let it be as incense to be laid alwaies upon our spirituall offerlings, and as salt, whereby to season our sacrifices.

Thus this holy praier of our Sauour, if we be in heauines, it will comfort vs, if in perill, deliuere vs: if we want any grace it will releue vs: in this life it will guaue vs, and in the next save vs: Amen.

The Methode or order of the 17. chapter of the
Gospel according to S. John.

pag. i.

request it selfe, father glorie thy sonne, v. 1.

1. *si* *me* from the ende, that thy sonne
may glorie thee, v. 1.
2. *aperi*, from the like : as thou haft
giuen him power, &c. v. 2. so giue him
glorie : here the power giuen vnto
Christ is described by the
himselfe, where
we haue the
reasong.

3. *et misericordiam*, from his desert or merit: *none glorified ibee*, v. 4 therefore
glorifie me also.
4. *ab agno*, from the equitie he asketh but his owne, that glorie which was his
before the world was, v. 5.

Gods by election: *Thine they were*, v. 6.
why he praieh for them? }
because they were } Chilfis by
& obedience } and belieued in
{ Christ, v. 7, 8.

1. from their necessite, because Christ shold be no
more with them.
2. from the effects, that they may haue peace and v.
ni~~te~~ one with another. v. 11. and true joy in them-
selves. v. 13.
3. from the unlike example of Iudas, who fell away,
and became the child of perdition. v. 12.
4. from the ~~greatest~~ ^{best} ~~danger~~ ⁱⁿ ~~they were~~
compasid with many enemies, the world hated
them, v. 14. & therefore he praieh, that they may
be kept in the world. v. 15.

The Chapter contai-
neth the
prayer of
Christ,
whereof
there are
two part:
he praieh
for
either
then present, namely his
Apoller: where is shewed
what he praieh
eth for the
world.

ffeffs, that the world
their sanctification
in their perfect v.
nion and loue: originall cause, their ele-
from the
Elio vnto glorie, v. 22.

ende, that they may be
perfect in one, &c.
v. 22.

which was after-
ward to come,
v. 20. he praieh
eth for

glorification }
, neane vnto it
{ it selfe, which is described, v. 24.
knowledge set forth by the

their sa- ^{ctification,}
ctificati- ^{co}
on ^w ^{old know-}
eth not god. v. 25
the c. autc, I have
declared thy
name, v. 26.

sense and feeling of God, loue,
v. 26.



Certaine fruitful Medi-
tations upon the most holy praier of our Sani-
or Christ, as it is set forth by S. Iohn,
in the 17. chapter of that Gospel,
diuided into certaine
Lectures.

The first Lecture, declaring the order and me-
thode of this Chapter, with some speciaill
obseruations concerning prayer
in generall.



He prayer of our bles-
sed Sauiour Christ Ie-
sus in this Chapter cō-
prehended, is eyther
concerning his owne
glorification, from v.
1. to verse 6. or as tou-
ching the confirmation of his Church, ei-
ther then present, consisting of his Apo-
stles, & other Disciples, from v. 6. to v. 20.
or which was afterward to bee called by
their preaching, from v. 20. to the end.

The summe of Christ's prayer is for his
glorification, which is expressed v. 1. v. 5.
The reasons which our Sauiour vseth for
this his request, are four, 1. à fine, from the
end, v. 1. *Glorifie thy Sonne*, that thy Sonne

A 1 also

also may glorifie thee. 2. à pari, from the like, v. 2. As thou hast gauen him power ouer all flesh: and as power is giuen vnto him, so also glory belongeth vnto him. 3. à causa meritaria, from the meriting or deseruing cause, v. 4. I haue glorified thee on earth, and now glorifie mee: he was worthy of this glory which was due vnto him. 4. ab aequo, from the equitie of it: it was his owne glory before the world was.

But before I descend to intreate particularly of this Scripture, or any part therof, there are three necessarie considerations first to be handled: two of them concerne Christ's prayer in particular: first of the *validitie* and *efficacie* thereof; whose force and vertue extendeth to the worlds end: secondly, of the qualitie and difference betweene Christ's prayer and ours, betweene Christ's prayer then in the daies of his flesh, and the prayer or intercession of his Mediatorship now. The other point is, of the vse of Praier in generall, namely of the necessitie thereof.

Doctr. i. 1 First concerning the force and efficacy of our Lords prayer, it is euerlasting, it is not yet either extinct or slaked, but remaineth still, and shall till the worlds end: for though there are now sixteene hundred

dred yeares well nie, since this praier was vttered by our Sauiour, yet the benefite thereof doth extend it selfe vnto this age: for we also, as many as beleeue in Christ through the word of the Apostles, are comprehended in this praier, verse 20.

1 Thus the Apostle testifieth, that our Sauiour offered vp *in the daies of his flesh, prayers and supplications with strong cries and teares, and was heard, Hebr. 5.7.* As he was heard in that zealous prayer which hee made in the Garden before his passion, whereof the Apostle there chiefly speakeith; so also he was heard in all other his praiers, *Iohn 11.42. I know thou hearest me alwaies: and especially in this praier, which he powreth forth in the behalfe of his vniuersall Church, then being, or which was to come.*

2 If Abels voice spake after his death: (for by faith yet being dead hee speakeith, *Heb. 11.5.*) much more doth the voice of Christ in this praier yet speake vnto God, which as the Apostle saith, *speakeith better things then the bloud of Abel, Hebr. 12. 24.* If Abels voice was heard after his death crying for vengeance, much more Christ's voice yet soundeth in the eares of G O D calling for mercie. *Salomons praier, which*

he made at the dedication of the temple, 1. Kin. 8. did consecrate the temple to that holy vse, not during his time, but so long as the temple stood : for thus he praieth, v.38. *What prayer or supplication soever shall be made of any man, &c. and shall stretch forth his hands in this house, beare thou in heauen.* If Salomons prayer did transferre the benefit thereof to the succeeding ages, much more auailable is the power of Christ.

3 Then like as the Manna was laid vp in the Arke, though it was of it selfe but as a melting dew, which faded by the heate of the Sunne, yet by Gods blessing endured many hundred yeares : so the voyce of Christ, though it were a transitorie sound, yet it hath a permanent force. The Grecians doe speake much of a certayne place of Olympia, which giueth seuen ecchues or reflexions of one voice, which therefore they call *πτερον*, of seuen voyces. But we may woorthily admire this prayer of Christ, which giueth not only seuen or seventy seuen voices, but cōtinually sounds in the eares of God & reboundeth to vs.

4 For the Preacher saith, Ecclesiast. 3.12. *I know, that whatsoever God doth shall bee for euer :* and the Prophet saith, Psal. 119. 89. *Thy word endureth for euer in heauen.*

This

Plutarc. de
garrulitat.

This prayer therefore proceeding from the sonne of God, must needes be of an euerlasting force, as the Apostle saith, *This man, because he endureth ever, hath an euerlasting priesthood.* Hebr. 7.24. Wherefore his prayer being an act of his priesthood, is also euerlasting.

5 Wherefore, this is much to the comfort of the Church of God, that this holy prayer of Christ is still in memorie with God: that like as they boldly come into the Princes presence, when their supplication is already offered, and their suit granted; so haue wee through the prayer of Christ bold access: his prayer maketh a way for our prayers, euен as the arke went before to diuide the waters of Iordan, and the people followed after, *Iosua 3.14.* so hath Christ our Arke, Altar, Priest, and all, diuided a way for our prayers: he is the doore, and by him also a doore is opened to our prayers, as Ambrose well saith vpon these words, *Reue. 4.1.* *I looked, and beholde a doore was opened in heauen: apertum est i-*
sur ostium Ioanni precanti, apertum est Paulo: In Lnc. 'ca.
A doore is opened to Iohn praying, a doore is o-
pene to Paul.

2. Secondly we are to consider first of the difference betweene the praiers of Christ, Doct. 2.

6 The 1. Lecture vpon the 17. of John.

and the prayars of his church : then of the
diuersity betweene the prayars of Christ in
the dayes of his flesh, and now in his glori-
ous maiesty.

Difference betwixt the prayars of Christ and
of his members. For the first : 1. Christ's prayer tendeth
wholly to the good of his church; he hath
no neede to pray for himselfe, as neither
did hee offer vp sacrifice for himselfe, as
the high Priest did, both for his owne
sins, and then for the sins of the people,
Hebr. 7.27. for even the prayer of Christ
for his glorification is for the church, that
they may behold his glorie, *John 17. 24.*
but the scope & end of our prayars is one-
ly for the release of our selues.

2. Christ's prayer is perfect, without
any doubting or wauering or any infirmi-
ty besides : for God is in him well pleased,
Mat. 3.17. but our prayars are imperfect:
wee know not what to pray as wee ought, Rom.
8.26.

3. Christ's prayars are meritorious , as
euerie other worke of his was : for the lamb
that was killed, is worthie to receive power.
Reuel.5.14. but our prayars merite not:
for when wee haue done all, we haue done
nothing, but which was our duetie to do,
Luke 17.10.

4. Christ prayeth by himselfe, he nee-
deth

deth none other to pray by: but our prayers cannot bee accepted without a mediatour: yea the Apostle dare not presume to offer thankes vnto God, but through Iesus Christ, Rom. 1.8.

5. The prayer of Christ is the prayer not of a mortall man, but of one that is both God and man, who is inferiour to his father as he is man, but equall as he is God: who prayeth not as an inferiour, when he thus saith: Father, I will that they which thou hast giuen me, be with mee where I am, verse 24.

6. Our prayers, because they are weak and imperfect, had neede often to bee renewed: but this prayer of Christ being once made, hath an euerlasting force: as the Apostle speaketh of the offering of Christ, with one offering hath he consecrated for euer, them that are sanctified, Hebrews 10.14.

Now hauing thus briefly shewed how the prayers of the head and members differ, let vs consider likewise of the difference of Christs prayers: the apostle saith, that Christ ever liveth to make intercession for us, Hebr. 7. 25. But wee must not imagine, that Christ praicth now sitting at the right hand of God, as he did while he

Christ praicth now
eth not in heaven
as he did in the earth.

8 The 1. Lecture vpon the 17. of Iohn.

lived in earth: with sighes and groanes as at Lazarus graue, *Iohn* 11. 38. with cries and teares, as in the garden, *Math. 26. 39.* sometime lifting vp his eyes, *Iohn* 17. 1. falling vpon his face, *Marke* 14. 35. sometime kneeling, *Luke* 22. 41. We must not thinke that Christ prayeth now after anie such manner, by bowing the knee, or making intreaty, or offering supplication to his father, as *Augustine* well saith, that these are the cogitations of carnall men, to

Tract. 102. imagine, *tanquam in alio loco patrem, in in Iohannis alio filium patri astantem, pro nobis verba facere,* That the father is as it were in one place, the sonne to stand by in another speaking for vs: and the Apostle saying that Christ in the dayes of his flesh did offer vp prayers and supplications with strong cries, *Hebreus* 7. 5. sheweth that this manner of prayer vsed by Christ then in the dayes of his humiliation, doth not beseeime him now in the time of his exaltation: and our Sauiour himselfe saith, *At that day ye shall ask me in my name: and I say not unto you, that I will pray unto the father for you, Iohn 16. 26.* that is, in such manner as he prayed in earth he shal not then neede to pray for vs.

Wherfore to cleare this point: these three waies our Savior is called our intercessor

of the efficacie of Christ's praiser. 9

cessour and mediatour: first, because the Lord for Christ's sake, and together with him doth graunt vs all things, Rom. 8.32. and he hath promised, that whatsoeuer we aske the father in his name, he will give it vs, John 16.23.

Secondly, Christ maketh intercession for vs, *non voce, sed miseratione*, not by his voyce, but in compassion and mercie, in continual succouring of his members, & relieving our necessities: and therefore he is called by the Apostle, *a mercifull and a faithfull high Priest, Hebr. 2.17.* that is touched with the feeling of our infirmities, Hebr. 4.15. Wherefore in this sense also, because he alwayes willeth and desireth our good, and doth send continual succour and relief to his members, he is worthily called our Mediator: for his wil and desires and bis fathers are all one; & in that the Lord God the father of our Lord Iesus performeth the will and desire of his sonne toward vs: as where he prayeth, Joh's 17.24. *I will that they which thou hast given mee bee with me, &c.* herein doth his mediation and intercession consist.

How Christ
is the Me-
diator of
his church.

Thirdly, the Apostle saith, *He is entred into the heauen to appeare in the sight of God for vs, Heb. 9.24.* The very appearing then of

10 The 1. Lecture, vpon the 17. of Iohn.

of Christ in his humane flesh before God
in the heauens, is his intercession for vs:
the presence of his humanitie, the exhibi-

How Christ tinge of his glorious bodie, the remem-
appeareth brance of his obedience, the force of his
before God passion, is an effectuall mediation with
for vs.

God the Father for vs: there needs no o-
ther supplication or request making. This
Daniel saw in vision, one like to the sonne of
man come in the heauens &c. and they brought
him before the auncient of daies, Daniel 7.13.
The very approaching of Christ to his fa-
ther, and exhibiting of his flesh in his glo-
rious presence, is our sufficiēt mediation.
As the Lord saith concerning the bowe in
the cloud, that I may see it and remember
my couenant, Genesis 9.16. so the very seeing
of this mightie Angell, which is cloathed
with a cloud, and the Rainbowe vpon his
head, Rev. 10.1. brings to Gods remem-
braunce the everlasting Couenant made
with vs in Christ. To this purpose Grego-
rie well saith, *Vnigenito filio Deum pro homi-*

ne interpellare, est apud coeterum patrem
scipsum hominem demonstrare: For the onely
begotten sonne to pray unto God for man, is to
shew himselfe before his eternall father to bee
man.

This truthe then concerning the man-
ner

Lib 22. mo-
tal. cap. 13.

ner of Christ's mediation reprooueth the blind superstition of the papists, who haue these fond speculatiōs, of *Mary* her shewing her breasts to her sonne, & Christ his wounds to his father: these are their words
Securum habes O homo accessum ad Deum, ubi pro temater stat ante filium, filius ante patrem, mater ostendit filio pectus & ubera, filius patris latus & vulnera : nulla poterit esse repulsa, ubi tot sunt charitatis insignia:
O man, thou hast secure acceso unto God, where the mother stands before her sonne for thee, the sonne before his father, the mother sheweth her sonne her breasts, the sonne his father his side and wounds, there can be no repulse, where there are so many signes of loue. These fond conceits and idle imaginacions are not beseeuing the glorious maiestie of Christ: and the Apostle speaketh otherwise, *This man after he had offered one offering for sinnes, sitteth for euer at the right hand of God, Hebr. 10.12.* He litteth as partaker of the same maiestie, he standeth not or kneeleth in token of subiection or humilitie.

In the next place the necessarie of pray- Doctr. 3.
er is to be considered, which our Sauour sheweth, where hee saith, *Matth. 6. 33.* *Secke first the kingdome of God and therighteous-*

12 The 1. Lecture, vpon the 17. of Iohn.

reouesnesse thereof, and all things else shall bee ministered unto you : our principall seeking whereof is, 1. by prayer, as Mat. 7.7. Ask and it shall be givene you, seeke and ye shal finde: seeking there is asking : this is that *vnum necessarium*, that one necessary thing, which Christ commended in Mary, Luke 10.42. for she was occupied in hearing Christ, & in attending vpon him : for what in the world can bee more necessarie, then to heare God speaking to vs in his word, and to speake to him in prayer?

2 David held this exercise so necessary, that in the morning before all other things he preferred prayer, *Psal. 5.3.* in the morning I will direct mee unto thee, and I will wait : hee preferred it before his sleepe, *Psalm 119.148.* Mine eies prevent the nighte watches: David holdeth prayer and praysing of God so necessary, that he will not intermit it, though it cost him his life, *Daniel 6.10.*

3 What is more necessarie for the day of battell, then armour? so is prayer a principall part of our spirituall armour : as the Apostle saith, *Ephes. 6.13.* Put on the whole armour of God, that ye may be able to resist in the euill day : and having set foorth the diuers parcels of this armor, he addeth this, vers. 18.

v. 18. and pray alwayes, with all manner prayer and supplications : what more requisite for the sicke man then medicine ? but the prayer of faithfull saue the sicke, *James 5.15.* prayer, it is the haven of the soule, *Psal. 116.* 7. Returne unto thy rest O my soule : it is the food of the soule, as Christ said to his disciples, *John 4.32.* I haue meate to eate that ye know not of.

4 The reason of this necessitie our Sauour Christ sheweth, *Math. 26.41.* Watch and pray, that yee enter not into temptation : because wee are continually assaulted and tempested of Sathan , wee haue neede also continually to arme our selues with prayer : an other reason Saint Paul giueth ; *1. Tim. 4.5.* all things are sanctified by the word of God and prayer : thy meate, drink, labour, riches, marriage, are polluted, vnholy, defiled, without prayer.

5 Wherefore the negligence of this Age is to bee condemned that so seldome vsse prayer, either privately, or in their families, together with their wiues, children, seruants : when they sit downe at meate, they give no thankes : being worse in this respect then the oxe and ass, which know their masters cribbe, *Esay chap. 1.ve.3.* When they goe to bed, they do not commend

14 The I. Lecture vpon the 17. of John.

mend themselues vnto God, neither at their rising praise him for their rest : but they rouze themselues as swine out of the strawe : when they goe foorth to labour, they call not vpon God for his blessing : but as it is in the psalme : *the voyce of ioy and mirth is in the habitation of the righteous: Psalme 118.* It is knowne where faithfull men dwell, by their praying and singing of Psalmes together : they that do not so, shew that their heart is empty of heauenly thoughts : they make not their treasury in heauen, seeing their heart is not there : they which hope to go to heauen yet send their praiers as their agents and forerunners before them : But as Bernard saith, *Oratio est hominis Deo adherentis affectio: Prayer is the affection or desire of a man, that cleaueth vnto God.* Hierome thus testifieth of himselfe, *Post multas lacrymas & calo inherentes: oculos (michi deus testis est) interesse videbar agminibus angelorum: after many teares fastening mine eies in heauen, I seemed to be present among the companies of Angels.*

Ad Eustachium.

The second Lecture.

Vers. 1.
Doctr. I.

THese things speake Iesus, and lift vp his eies to heauen, &c. this gesture of lifting vp

vp the eies in praier, was often vsed by our Sauiour, as *Marke* 7.34. when hee healed the deafeman, *he looking vp to heauen*, sighed, *John* 11.41. at the raising vp of *Lazarus*, *Iesus lift vp his eies, and saide*, required in prayer.

Father I thank thee : By this holy gesture of our Sauiour we are taught, as to lift vp the eies of our bodie, so to fasten the eies of our soule vpon God, and to eleuate the meditations of our hearts, that they wander not, neither bee vainely occupied while we pray.

This is that which Saint Paul saith, *bee would haue men lift vp pure or holie hands iweise*, *1.Tim.2.8.* that is, being holily and purely affected, to lift vp their handes as also their eies : and Saint James requireth, *that the praier of a righteous man should bee feruent*, *James 5, 16.* the word is *intrepis*, effectuall, that the feare thereof bee not abated or slaked with earthly and worldly thoughts.

Thus praied David, *Psalme 121.* *I will lift vp my eies unto the hillies from whence commeth my helpe : and not his eies onelie were lift vp, but his heart : as hee saith, Psalme 57.7. My heart is fixed, my heart is fixed, I will sing and giue praise : Thus praied Stephen, when he looked stedfastly into heauen,*

16 The 2. Lecture vpon the 17. of Iohn.
beauen, and saw Iesus standing at the right
hand of God, *Act 7.56.* Thus were Saine
Peters affections rawished, when in his prai-
er hee fell into a traunce, and saw that vi-
sion of the foure cornerd vessell, &c. *Act.*
10.10.

3 For looke as the eyes of seruants looke to
the hand of their masters, so shoulde our eyes
wait vpon God, *Psalme 123. 2.* as Peter
biddeth the lame man looke vpon him, *Act 3.5.* and he gane heed vnto them, trusting to
receiuē something of them, verse 6. so we must
looke and waite vpon GOD in our pray-
er, from whom wee expect a blessing; our
eyes must be as Doves eyes, *Cantic.4.1.*
that is not vncōstant, wandering vnlsted-
fast, but simple, sober, chaste, staid.

4 For the Preacher saith, *Ecclesiast. 9.10.*
Whatsoeuer thou doest, pro omni facultate fac:
Do it with all thy power: therefore when we
pray, our eyes, our hands, our tongue,
our heart must all be occupied and attēnt
vpon God; and this it is to loue God with
all our strength, *Luke 10.27.* when we pray
vnto him, and worship him with all our
inward and outward powers.

5 Wherfore, they which pray with wan-
dering eyes, and wauering thoughts are
not herein like vnto our Sauiour, the wise
man

man saith: that the eyes of the foole are in
the corners of the world, Prou. 17. 24. but
the eyes of the wise are in his head, Eccles. 2.
14. that is, fixed and settled to looke vp
vnto God: the wandring of the eyes shew
an vnstedfalt heart and running thoughts:
for death first entreth in by the windowes,
Iocel 9.9. And the eyes which are as the
windowes of the bodie, do first minister
occasion of euill. But like as in other
things the husband is a veile of the eyes
to the wife, as it was said to Sara, Gen.20.
16. that is, the eyes and affection of the
wife ought to be settled vpō her husband,
and his likewise vpon her: so in this spiri-
tuall busynesse of prayer, heauen and hea-
uenly things shoule be a veile to our eyes
to couer and keepe them, from looking
toward or attending vpon any thing else:
all worldly thoughts and earthly desires
shoule be chased away from our prayers,
as Abraham droue away the birds from
his sacrifice, Gen. 15. We all are subiect
to this temptation in prayer: I remember
Hierome thus complaineth of himselfe:
*Creberrime in oratione mea, aut per porti-
cū deambulo, aut de fænore computo: siccine
putamus orasse Ionam? sic Danielem? Often-
times in my prayer me thinke I am walking*

in galleries and porches, or casting of an account and reckoning. Do we thinke that Ionas prayed so, or Daniel?

God Christs
father, other-
wife then
ours.

Father] God is Christs Father after a more excellent manner then he is called our Father: he is the Son of God by nature, *non factus, sed natus*, not made the Sonne of God, but so borne from all eternitie, Prou. 8. 23. *I was set vp from euerlasting, vers. 25. before the hils, was I begotten.* We are the sonnes of God *facti, non nati*; made, not borne: the Angels are the sonnes of God, so made by priuiledge of their creation, Iob. 1. 6. cap. 38. 7. and Adam also in the same sense is called the sonne of God, Luk. 3. 38. being created in the state of perfection: the faithfull are the sonnes of God, so made by adoption and grace. Rom. 8. 15. *We haue received the spirit of adoption, whereby we crie Abba, Father.*

Doct. 2.

From hence then this doctrine is concluded, that Christ praying vnto God and calling him Father, (and he is his Father as he is God) did execute his Mediatorship not onely as he was man, but as he was both God and man.

This Saint Paule testifieth 2. Cor. 5. 19. *God was in Christ, and reconciled the world*

world to himselfe. Christ then reconciled the world, wherein consisted the office and worke of the Mediator, not as he was man onely, but as God was in him; that is, as he was God: for God to be in Christ is nothing else, but to shew that Christ is God; as Colos. 2. 9. *In him dwelleth all the fulnesse of the Godhead bodily.* Likewise Heb. 7. 28. *The Law maketh men high Priests which haue infirmitie, but the word of the oath, &c. maketh the Sonne, which is consecrated for euermore:* if Christ be consecrated a Priest as he is the Sonne, then as he is God; for the Sonne is God.

A further prooфе and experience here-of, we haue in this Chapter, vers. 24. *Father, I will that they which thou hast giuen me, be with me where I am,* &c. Christ prayeth not here as an inferiour, but as equall vnto God, as whose will is one with Gods: neuer any humble suppliant would thus pray, I will this; or I will that. Againe another example we haue in the dispensation of the law, which was giuen by the hand of a Mediator, Gal. 3. 19. which most interpreters both old and new do vnderstand of Christ. There are onely two of the ancient Writers that I know, *Theodoret and Gennadius*, that expound it of

Moses, and Maister Beza of the New. If Christ then did in some sort performe the office of a Mediator before his incarnation, he did it then as God: for whether we say he is called a Mediator onely *Prophetice*, prophetically; because he was then desig-
ned and appointed to be our Mediator, or that the legall Mediation is one, the Euangelicall (which before his incarnation he entred not into) another; both which I willingly grant, yet neither of these could be affirmed of Christ, without a necessary relation to his diuine Nature.

3.

This also is yet more evidently expres-
sed in that vision of Iohn, Reu. 5.7. Where
the Lambe taketh the booke out of the right
hand of him that sate upon the throne, which
was a worke of the Mediator: this Lambe
stood as though he had bene killed, (wherby
his humilitie is signified) and he had seven
hornes and seven eyes, which are the seven
spirits of God, and he was in the midst of the
throne: by which three circumstances of
his power, his authoritie in sending the
spirit, his sitting in one throne with God,
his diuine Nature, is insinuated.

4.

The reason why both natures of God
and man must concurre not onely in the
constitution, but in the execution of the

Media-

Mediatorship, Saint Paul sheweth, Gal. 3. 20. *For a Mediator is not of one, but God is one: the Mediator then is not God onely, nor man onely; but he must partake of both, and exercise his Mediators office in both.*

5.

First then by this doctrine is refuted the opinion of the Papists, who affirme and hold, that Christ exercised the office of his Priesthood and Mediatorship onely as man, not as God: because the Apostle faith, *There is one God and one Mediator between God and man, the man Jesus Christ:* which words as they vrge them, would as well conclude the Mediator not to be God, as not to exercise his Mediatorship as God. And whereas the Apostle faith, the man Jesus Christ, though he say not, God and man Jesus Christ; yet this name Iesus, which signifieth a Sauiour, includeth the Godhead also, as the Apostle faith, vers. 3. *God our Sauiour.*

Secondly, whereas the Arians obieeted, that Christ was inferior and lesse then God, because he that prayeth is lesse then he to whom prayer is made: the answer is readie; that all the parts of the Mediators office, which do betoken seruice or subiectio vnto God, Christ performed

as man: but the power of the worke, perfection , glorie, he executed as God : though he prayed as man, he could not preuaile by the merit of his prayer, but as both God and man: and as Bernard saith, *ad hunc miseria, ad illum pertinet potentia:* to the manhood belongeth the suffe-
rings and sorrowes of the Mediator , to the Godhead the honor and power : and as Augustine, *Divina humanitas, humana diuinitas Mediatrix: his divine humanity, and humane Diuinitie is the Mediator.*



Pray with
confidence.

Thirdly, as Christ in his prayer saith Father, so he teacheth vs to pray, *Our Father,* that is, with confidence and full as-
surance: like as there is no father, which if his child aske him bread, will giue him a stone, Mat. 7. 10. much more will our hea-
uenly Father giue good things to those that
aske him. Our Sauiour promiseth , that
whatsoeuer we desire when we pray, if we be-
leeue that we shall haue it , it shall be done
vnto vs. Mark. 11. 24. No maruell then, if
when we pray doubtfully and vncertainly,
we obtaine not our requests. Therfore
when we want any grace, and wold haue
any necessitie relieved , let vs go with a
chearefull resolution vnto God, as the
prodigall sonne did, when he was readic

to

to die for hunger: I will rise (saith he) and go to my father, &c. then shall we find mercie at our heauenly fathers hand, as he did. He will call for the robe, for the ring, and shoes, Luk. 15. 22. No good thing will he withhold.

The houre is come] Wherby we learne, Doct. 3. that before God euery thing is determin-
ned, he hath appointed times for euery purpose: and as the glorification of Christ, that is, the manifestation of his glorie, was assigned to this houre and time, which Christ here speaketh, which followed immediatly vpon his passion: so times are limited of God for the comfort and deliuerance of his Church.

So the Preacher saith, that there is a time to every purpose, Eccles. 3. 1. and that God hath made euery thing beautifull in his time, vers. 11. and God hath put times and seasons in his owne power, Act. 1. 7.

Thus our Sauiour aunswered his mother, Ioh. 2. 4. *Mine houre is not yet come:* the same answer he maketh to his kinred, Ioh. 7. 6. *My time is not yet come:* and affirmatiuely, Mat. 26. 45. *Behold, the houre is at hand, and the sonne of man is given into the hand of sinners.*

This is signified by that vision of Eze-

chiel, 1. 18. he saw wheeles full of eyse shewing thereby, that the motion and gouernment of the world, and the course of times, runneth not by chaunce, but is ordered and directed by Gods al-seeing prouidence. S. Iohn also saw a mighty Angell, which had a rainebow about his head, which is Iesus Christ the Angell of the couenant, who sware by him that liueth for euermore, *that there should be no more time*, Reuel. 10. 5. Who then hath the ordering of times, but he that gaue a beginning, and setteth an end of time?

4.

The reason the Psalmist sheweth, Psa. 104. 24. *O Lord, how manifold are thy workes, in wisdome hast thou made them all.* wherfore, because all wisdome is in God, and no man hath instructed him or was his counsellor, Isa. 41. 13. all things must be referred to the prouidence of God. vnlesse then that men could find out a wiser then God, or would take vpon them to teach and instruct him. his counsell and aduice must stand, his rule and gouernement, setting and ordering of times must take place.

5.

First, both the Stoickes and Epicures (which were two of the most famous sects of Philosophers amongst the Gentiles, as

we

we may reade Act. 17. 18.) are confuted: The first whereof did bring in a fatall necessitie, making all things to depend, not vpon the will and prouidence of God, but vpon a certain connexion of causes, to the which the diuine power it selfe should be subiect: like as vaine Astrologers and star-gazers do attribute all to their constellations and aspects of starres. But the Scripture teacheth vs, that the Lord doth in heauen and earth whatsoever it pleaseth him Psal. 135. 6. he is not forced by, or tyed to any such fatall coniunction of causes.

Against A-
strologers.

The Epicures imputed all to Fortune, so do many carnall men, that cannot look into Gods prouidence, as the Preacher speaketh in the person of such, Eccle. 9.10 *Time and chance commeth to all.* Ambrose hereof writeth well: *Epicurei putabant nihil Deum curare de nobis, & Aristoteles usque ad lunam tantum Dei descendere prouidentiam: sed quis operator negliget operis sui curam? &c.* The Epicures thinke, that God taketh no care of vs: and Aristotle, that Gods prouidence descendeth no lower then the Moone: but what workeman doth cast off the care of his worke? If it be a wrong to rule them, it was a greater to work them: for not to haue made them *nulla iniustitia,*

was no iniustice: *Non curare quod feceris summa inclemencia: Not to care for that thou hast made, is great inclemencie.*

Secondly, this doctrine hath a speciall comfort both to Christ's Church in generall, and to euery member thereof in particular: that when the time of mercie and deliuernace is fulfilled, they shal surely see the Lords sauing health. Thus the Church of the Iewes did find refreshing, Psal. 102

13. *Thou wilt arise and haue mercie upon Sion, for the appointed time is come: thus Ioseph with patience endured his affliction, vntill his appointed time came, and the counsell of the Lord had tried him, Psal. 105, 18.* Thus every one, whether afflicted in mind, or humbled in bodie, ought patiently to expect the Lords appointed time, to visite them in mercie. How was our Sauiour Christ himselfe turmoyled & tossed in this world? he endured hunger, thirst, weariness, he was mocked, whipped, tormented, tasted of bitter sorrowes of his soule, and grieuous paines in his bodie, till his time came, that God manifested his kingdome and glorie.

Glorifie thy sonne, that thy sonne also may glorifi: thee: The glorie of the Sonne redoundeth to the glorie of the Father. Ioh.

5.23. *He that honoureth not the Sonne, honoureth not the Father.* We learne hereby, that whatsoeuer gifts we aske of God, or he in his mercie vouchsafeth to vs, we should vse them to the honor and glorie of God.

Therefore our Sauiour teacheth vs to conclude our petitions thus, *For thine is the glorie*, Mat. 6. 13. for we are assured to be heard, when we make the glorie of God the end of that which we ask. Pro. 3. 9. *Honor the Lord with thy riches*: so euery gift beside, either inward or outward, must be referred to the praise of God.

Thus Dauid sheweth how he would behauie himselfe in his kingdome, *Psal. 101.2. I will walke in the uprightnesse of my heart in the midst of my house, I will set no wicked thing before mine eyes*: as he receiued his authoritie from God, so he vseth it to his glorie.

Achitophels counsell and wit was turned to foolishnesse, because he employed it euill, in vpholding rebellious *Absalom* against his father.

Like as Manna that angelicall food, whē the people did abuse it to couetousnesse, keeping it till the morning, contrary to the commaundement of God, stunk

1.

2.

3.

and was full of wormes. *Exod. 16.20.* so God depriueth them of their giftes that do not vse them well: as the talent was taken from the vnthrifte and vnproufitable seruant, that did not imploy it to his maisters aduantage. *Mat. 25.v 26.*

4. For the Lord will not giue his glory to another. *I/ay 42.8.* he wil not suffer that the praise of his giftes should be ascribed to any beside himselfe: and therefore was *Herode* stroken with wormes, because he gaue not the glorie to God. *Act. 12.*

All gifts must
be vied to
Gods glory.

5. By this doctrine they are reproued, which hauing receiuied any grace or gift from God, as knowledge, wit, strength of bodie, riches, honor, do not vse them soberly and vertuously to Gods glorie: as rich men become proud of their riches: they that haue knowledge, are puffed vp: they which haue abundance offend in riot and excesse: and this is the next way to depriue them of that they haue. As also, whē men aske any thing of God to a wrong end, they misse of their desires: as S. *James* saith, *Ye aske and haue not, because ye aske amisse, that you might consume it on your lustes:* wherefore if we would obtaine at Gods hands those things which we want, or would haue increased that we haue,

WC

we must simply and vnfainedly intend Gods glory , he will admit no partner, nor deuide his glorie, or share it with any. He therefore that maketh his gifts common, that is, employing them to any other end then to Gods honor, doth pollute his gifts, as Origene well saith : *Confuctudine scripturae commune dicitur quod immundum est, consequenter quod sanctum separatis est,* &c: By the use of Scripture that is said to be common which is uncleane, that is holy which is set apart : that which is holy doth onely appertaine to God , and hath no fellowship with any other. *Peccator & immundus multorum est:* But the sinner and uncleane person is common to many. He then which doth not apply his gifts onely to the praise of God, but maketh them common to serue his owne carnall affections , doth pollute and defile them.

The third Lecture.

Vers. 2. *As thou hast giuen him power over all flesh.*

THIS is the second reason of our Saviour his request for his glorification, and it is taken *a pari* from the like as thou

haſt giuen him power ouer all flesh, ſo alſo giue him the glory due vnto him, which is an adiunct of this power. Here we haue firſt the power ſet forth which is giuen vnto Christ, then the end of his power, *to giue eternall life*; and the meanes directing to this end, which is the knowledge of God and his Christ.

First then, this Scripture ſheweth, that all power ouer all men is giue vnto Christ as he is God and man; that vnto his kingdome of power, all flesh is brought in ſubiection: the very wicked and abiects ſhall tremble before him, and the mightieſt potenteſtes ſhall ſtoupe vnto him. This is teſtified by our Sauiour himſelfe. *John 5.27.*
The father hath giuen him power to execute judgement in that he is the ſon of man. Mat. 28.18. All power is giuen vnto me in heauen and earth. Act. 17.31. He will iudge the world by that man whom he hath appointed.

An experience of this great power, we haue *Act. 9.* when *Saule* breathing out threatnements and slaughter againſt the Disciples of the Lord, was caſt downe to the ground, as he went to *Damascus*, & ſmitten blind: this power here executed by Ieſus himſelfe, he alſo exerciſeth ſometime by his Ministers, as the Angels who ſmote

Herode

Herode that killed James the brother of Iohn, Act. 12. and was a cruell persecutor of Christes Church by the Apostles, as Peter by this power pronounced the sentece of death against Ananias and Sapphira for their hypocrisie, Act. 5. and Paul smote Elymas the sorcerer with blindnesse, Act. 13. 11.

In respect of this great power, our Lord Iesus is said to haue a rod of yron in his hand, and vnder the same the people of the world are as a potters vessell, Psal. 2. 9. And as he that treadeth the wine-presse, with great facilitie doth presse out the grapes: so Christ saith by the Prophet, Isay 63. 3. *I haue troden the wine-presse alone, &c. I will tread them in mine anger, and tread them under foote in my wrath.*

The reason of this great power committed vnto Christ, the Apostle sheweth Heb. 1. 2. *whom he hath made heire of all things, by whom he also made the world:* wherefore it is iust that Christ should inherite that he made, and beare rule ouer the workes of his owne hands, and be Lord ouer his owne creatures: for Christ God and man being but one person, euen his humanity is made partaker of that power which belongeth vnto him as God.

Againe, the Apostle further alleageth out of the 45. Psalme, *Thou hast loued righteousnesse and hated iniquitie, wherefore God thy God hath annoyncted thee with the oyle of gladnesse aboue thy felawes.* Christ in respect of his perfect obedience and absolute righteousness, euen as he is man, is iudged meete and worthy to be exalted aboue all creatures, and to haue all power committed to him.

.5

The Pope
not Christs
Vicar.

First then this doctrine of Christs soueraigne power, doth ouerthrow that proud conceit of the Bishop of Rome, who challengeth to be Christs Vicar in earth, and the ministeriall head of his vniuersall Church: it is blasphemey to say that any mortall man can execute this great power of Christ ouer all flesh: Christ saith *all power is giuen unto me*, it is not giuen to any else, neither will God giue his honor to another: yet the Pope usurpeth Christs power, to command Angels, to canonize Saints, to open and shut the kingdome of God to whom he list; wherein he sheweth himself to be the prince of pride, and very Antichrist. S. Paul saith, *We will not reioyce of things which are not within our measure, but according to the measure of the line, whereof God hath distributed vnto vs a measure*

sure to attaine vnto you. 2. Cor. 10. 13.
 But the Bishop of Rome doth extend him
 selfe beyond the line of his measure : he
 might content himselfe with his own Di-
 ocesse and go no further. Ambrose saith:

*Gratia Christiana non contenta est eisdem
 habere limites, quos Roma, &c. The Chri-
 stian faith is not contained within the same
 bounds that Rome is, &c.*

Lib. 2. de
vocat. gent.
cap. 6.

Secondly, seeing all power and iudge-
 ment is committed to Christ, who is able
 alone to take vengeance of his enemies,
 let carnall and profane men stand in awe
 of Christ , take heed how they do blas-
 pheme his name, conteynne his word, and
 persecute his members : as the Prophet
 exhorteth Kings and Princes, *to serue the
 Lord in feare, to kisse the son, that is, to ho-
 nor & embrace his name, lest he be angrie,
 and ye perish out of the way, Psal. 2. 12.*

Thirdly , to the faiti full seruants of
 Christ this doctrine yeeldeth speciall co-
 fort: that our Lord and Sauour is able to
 defensi his Church, to succor his afflicted
 members, and to deliuern them from euer-
 lasting wrath: as it followeth in the same
 place: *If his wrath be suddenly kindled, ble-
 sed are all they that trust in him.* Ambrose
 well saith: *Veni Domine Iesu, sed non iam in*

*Ser. 19. in.
Psal. 119.*

*umbra, sed in sole iustitia: si corporis umbra
saluauit, quantum conferre poterit alacritas
aperta virtutis? Come Lord Iesus, but not
now in the shadow, but in the Sunne of righ-
teousnesse: if the shadow as it were of his bo-
die sauad vs, how much more the cleare
brightnesse of his power?*

Doct. 2.

*Eternall life
onely giuen
to those that
are giuen to
Christ.*

*That he shoulde gine eternall life to all, that
thou hast giuen him] Besides that generall
power which is giuen to Christ ouer all
flesh, he doth exercise a peculiar soue-
raigntie toward his Church, in conferring
everlasting saluation vpon his faithfull
members. So that from hence we are
taught, that eternall life is onely giuen to
those that are giuen out of the world to
Christ, that is, the elect: so our Sauiour
saith, Ioh. 6. 29. *It is the Fathers will that*
*hath sent me, that of all which he hath gi-
uen me, I shoulde lose nothing, but shoulde raise*
it vp againe at the last day, Ephes. 5. 23. He
is the Sauiour of his bodie: they then
which are not of Christes bodie, haue no
part in him, he is not their Sauiour, Rom.
8. 20. *Whom he predestinated, them also he*
called: whom he called, them also he iustified:
whom he iustified, he also glorified. None
then are brought to glorie, but they which
are iustified in Christ; none are iustified or
called*

called in him, but they which before were predestinate, elected, and chosen of God.

2.

This we see perfourmed in the Apostles of Christ, how he giueth life to those that are giuen him. Mat. 19. 18. *You that haue followed me in the regeneration, shall sit vpon twelve thrones, and iudge the twelve Tribes of Israel, Ioh. 17. 12. Those that thou gauest me haue I kept, and none of them is lost, but the child of perdition: who was giuen vnto Christ, and not giuen; giuen, in respect of his outward vocation, not giuen by eternall election.*



3:

Christ herein is worthie of more glorie then Moses, Heb. 3. 3. for Moses could not bring all those that were giuen him out of Egypt into the land of Canaan, nay he could not bring himselfe thither: onely two of 600. thousand , Caleb and Iosua came into the land of promise. Neither could Nehemiah bring all those that came out of the captiuitie, to be true Israelites, nor give them to God, whom the Lord had giuen out of the hand of their enemies: for amongst them were many hypocrites that were sworne and conderate with Tobiah, that hindred the building of the temple, Nhem. 6. 17. and that maried wiues of Ashdod & Ammon,

Moab, &c. like as Iacob saith to Laban,
These twentie yeares haue I bene with thee,
thine ewes and goats haue not cast their yong:
what soever w. is borne of beasts I made it good
my selfe. Gen. 31. 48. 49. So Christ is a
most faithfull shepheard, maketh good
vnto his Father al those sheepe which are
giuen vnto him: none of them is wanting
or perisheth.

4.

Our Sauiour himselfe sheweth the rea-
son hereof, where eternall life is onely gi-
uen to those which are appointed of God
thereunto, and giuen vnto Christ to be re-
deemed by him. Mat. 20. 23. *To sit at my
right hand and my left is not mine to give, but
it shall be givenen to them, for whom it is pre-
pared of my Father:* that is, Christ is not to
give eternall life, but vnto those that are
thereunto ordained of God, Ephes. 1. 5.
*Who hath predestinate vs to be adopted
through Iesu Christ vnto himself:* no more
are adopted by Christ, then are predesti-
nate of God: election is the foundation
of our vocation & iustification by Christ.
Like as the Israelites only passed through
the red sea, the Egyptians aduenturing to
go the same way were drowned in the
waters: so Christ is a way onely to true Is-
raelites, that is, beleeuers, to passe by vnto
heauen.

heauen.

First then their error is here confuted, Christ died
that hold, that Christ died for all men, for Christ died
Turkes, Iewes, vnbeleeuers, for the re- not for all.
probate as well as the elect: this is the o-
pinion of the Papists, and some Luthe-
rans: whereas Christ vouchsafeth not to
pray for the world, Ioh. 17.9. much lesse
died he for them: if they haue no part in
his prayer, neither haue they in his sacri-
fice. Againe, if Christ giue eternall life to
all those that are giuen him, then none of
them can perish: then is the election of
God certaine and infallible, none can fall away from it: contrarie to the opinion of
some, that thinke the elect of God may become reprobates, contrarie to the Scripture, Ioh. 13.1. whom Christ loueth, he loueth to the end.

Election
certaine.

Further, we are taught hereby so many as desire to be made partakers of euerla-
sting life, to examine themselues, whether they be giuen vnto Christ: for whosoeuer is not giuen vnto Christ, hath no part in saluation, 2. Corin. 13. 5. Examine your selues, know you not, that Iesus Christ is in you, except ye be reprobates? And to be giuen vnto Christ, is not to be baptised: so was Simon Magus, and yet Peter said vn-

to him: Thou hast no part nor fellowship
in this busynesse, Act. 8. 21. nor yet some-
time to pray: so did the Pharise, and yet
was not iustified, Luk. 18. nor to be an
hearer of the word: so was Herode, and
yet an hypocrite. Mark. 6. 20. Nor yet
doth it suffice to preach the word: for so
did Iudas, and yet was the child of perdi-
tion. This it is therfore to be giuen vnto
Christ, to be separate from the world, and
to cleave vnto Christ by a liuely faith, and
to be guided by the spirit of Christ, to be
mortified in the flesh, and sanctified in the
spirit, as the Apostle saith, Rom. 8. 10.
*If Christ be in you, the bodie is dead be-
cause of sinne, but the spirit is life for righte-
ousnesse sake.* They therfore which behold
Christ by faith, and leade their life there-
after: who do not onely behold as in a
mirror the glorie of God, *but are changed
into the same image,* 2. Cor. 3. 18. they are
truly giuen vnto Christ, as the Apostle
saith of the Macedonians: *They gave them
selues first to the Lord, and after to vs by the
will of God:* by their fruitfull workes in re-
leeuing the necessitie of the Church, they
did professe themselues the faithfull ser-
uants of Christ, truly giuen vnto him and
dedicate to his service. Origen saith well:

Quem-

*Quemadmodum in corporalibus naturalis
quidam attractus inest quibusdam ad alia, ut
Magneti ad ferrum, bituminis ad ignem, sic
fidei ad diuinam virtutem: As there is in cor-* In Mat. Ho-
por all things a naturall attraction, as of the mil. 13.

*Loadstone to iron, of brimstone to the fire, so
there is of faith to the divine power. Even so
faith draweth vs, and giueth vs to Christ,
and Christ giueth vnto vs eternall life.*

The fourth Lecture.

Vers. 3. This is life eternall.

THIS verse sheweth the end, which is eternall life; and the way to the end, the true knowledge of God in Christ: the knowledge of God and of the Mediator that bringeth vs to God, which is Iesus Christ.

First then we do learne, that there is Doctr. 1. an euerlasting state after this life is ended: set foorth by these two names. First, it is truly called life, being exempt from all trouble, sorrow, grieve, and calamitie: so that this which we leade in this world is not to be called a life, being full of all miserie and calamitie. Secondly, it is eternal, without any alteration, end, or change: so

is not the state of this world, which is subject to mutabilitie and mortalitie.

1.
What things
make the life
of man mi-
sterable.

There be then foure things which make this life miserable, Iniquitie, Necessitie, Calamitie and Mortalitie: all these the next life shall free vs from. There shall be no *iniquitie* or sinne any more, Isa. 38.8. That way shall be called holy, the polluted shall not passe by it: there shall be no *necessitie*, as to sow, to plant, to labour, as it was said to Adam, that he should eate his bread in the sweate of his browes: for they shall then rest from all their labours, Reuel. 14. 13. There shall be no *calamitie*, no oppression, sorrow, or griefe, Isa. 60. 18. *Violence* shall be no more heard in the land, Reuel. 21. 4. Neither sorrow, neither crying, neither paine shall be any more. There shall be no *mortalitie* or mutabilitie, death or sicknesse, Reuel. 21. 8. *there shall be no more death.*

2.

Thus we reade of Lazarus, that being in *Abrahams* bosome, (that is in the place of euerlasting rest & refreshing) whether his faith (being the child of faithfull Abrahā) brought him: *Lazarus* was there comforted from all the paines & sorrowes which he before in his life endured. Luke 16.25. Againe, Mat. 17.2. we haue an excellent
repre-

representation of the blessed estate of the Saints after this life : there our Sauior was transfigured in the presence of his Apostles , and his face did shine as the Sunne. Moses also and Elias talked with him, who were now deliuered from this vale of miserie, and were entred into glorie : for if Moses face did so shine when he was yet mortall , that the Israelites were not able to behold him: 2. Cor. 3. 7. how much more glorious was he now.

This celestiall place is that mountaine of mirth, and hill of incense, spoken of in the Canticles 4. 5. and *Mons aromatum*, the mountaine of spices, Cantic. 8. 14. This is indeed that land of Canaan that floweth with milke and honie : this is our fathers house, where is bread inough, where with the lost child now returned, we shall haue the best robes giuen vs, and rings put vpō our fingers, Luke 15. 22. This is the hauen and reift, where the soules of the righteous after the tempests and stormes of the sea of this world do happily arriue: as it is said in the Psalme, *He bringeth them to the hauen, where they would be*, Psal. 107. 30.

The reasons why God prouideth for his eternall life out of the Scripture, are these: first, from Gods iustice, 2. Thessl. 1. 6. it is a

3.

4.

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just thing with God to recompence tribulation to those that trouble you, *and to you that are troubled, rest.* Secondly, from Gods honour, Mat. 22.32. *he is not the God of the dead, but of the living:* seeing then that God is God of the faithful departed, they therefore are alive vnto him, for it were not for the liuing Gods honour to be the God of the dead. Thirdly, from the state and condition of the faithfull, which were of all other most miserable, if in this life onely we haue hope. 1. Corint. 15.19. Fourthly, from the priuiledge of our profession: we are the holy temples of God which shall not be destroyed. 1. Cor. 3.17.

5.

Enemies to
everlasting
life confuted.

Wherfore first we reprove the vaine opinio of the heathen, who were grossely deceiuied concerning the state of the soule after this life. The Epicures beleueed no immortalitie, nor yet any being of the soule after death. Of like opinio were the Sadduces among the Iewes, and the Atheists among vs. The Pithagoreans did thinke that the soules did passe out of one bodie into another, yea into the bodies of bruite beastes, such as they were like vnto in condition of life and mannes. The Platonists did hold the immortalitie of the soule, but not of the

the bodie. The Peripatetickes and Poets imagined the soules of good men to become starres. None of them beleueed a-right concerning the immortalitie both of soule and body , and of eternall life with God. This knowledge we haue from the scriptures, and God reuealed these things to vs by his spirit, 1.Corin.2.10. that both our bodies and soules shall be made inheritors of life through Christ , as the Apostle sheweth: *We shall be caught up with him in the clouds, to meeete the Lord in the aire.* 1.Thess.4.17.

Bernard doth very well describe the happy state both of our bodies and soules in the kingdome of God, agreeable to this doctrin of Paul: first for the soule he saith: whereas there are three faculties thereof, *rationalis, concupisibilis, irascibilis,* the reasonable part, the election or will, the affection: *Implebit Deus rationale nostrum luce sapientiae, implebit concupisibile nostrum fonte iustitia, implebit irascibile nostrum summa pace & tranquillitate:* He will replenish our reason with the light of wisedome and knowledge, our electiue facultie with iustice, that it shall desire nothing but what is to be desired, our wrathfull and boylng affection with peace and tranquilitie . Concerning

the bodie, whereas it consisteth of foure elements: *Habebit terra nostra immortalitatem, Our earthly part shal haue immortality.* *Habebit aquenum nostrum impassibilitatem,* Our watrie part shal be without passion: *Habebit aereum levitatem,* Our airie part shall haue agilitie or lighnesse: *Habebit igneum nostrum perfectam pulchritudinem,* Our fiery part shall haue most perfect beautie or glory.

Secondly, the dulnesse of our affections is here to be quickned, and our desire to be inflamed toward the attaining of this happie estate, we should be still groueling vpon the earth, but eleuate our hearts to heauen, and to haue our conuersation in heauen, from whence we looke for our Sauour, Phil. 3.20. It is recorded by the heathen, that one *Cleombrotus* reading *Plato* his booke of the immortality of the soule, was so rauished with the desire thereof, that presently he cast himselfe into the sea: like master, like scholer; like teaching, like following. But it may be a shame to vs, that hauing so pure doctrine reuealed concerning true eternitie, which they but dreamed of, are not touched with an earnest desire thereof, as S. Paul was, who desired to be dissolved, & to be with Christ, Phil. 1. 23. Wherefore the assurance and hope

The desire
which we
ought to
haue to euer-
lasting life.

hope of euerlasting life , ought to be the chiefe scope of all our studies, the drift of our desires, the marke to ayme at, the race to run at, the pris to striue for, the hauen to taile vnto , the pearle to be purchased, the inheritance to be desired, the country to be trauelled vnto: & this is that wherein we ought chiefly to rejoyce , that our names are written in heauen , / Luke 10.20. thy riches, honour, strength, beautie, wisedome, wife, children, eate, prosperitie, are not to be ioyed in , in comparison of this blessed estate; the which if we earnestly desire now , we shall vndoubtedly possesse then through Iesus Christ , to whom be praise for euer.

That they know thee to be the onely very God. Our Sauiour faith not, to know thee onely to be very God; for if the father only were God, then the Sonne and the holy Ghost should be excluded: but the Father is that onely God, and so is the sonne and the holy Ghost, they all three are but onyl one very God : as where the Apostle calleth Iesus Christ the onely Lord, *Inde 4.* neither the Father nor the holy Ghost are excluded , for they are all the onely Lord, though they be deuided in person,yet the vniuity and essence of the diuine nature and

power is not deuided.

Doct. 2.
Of the necess-
arie of the
knowledge
of God.

The knowledge then of God the Father, sonne and holy Ghost is necessary to salvation: the ignorance whereof is sufficient to deprive vnbelleeuers of eternall life.

1. So the Apostle saith, that they which are without Christ, and without God in this world, are strangers from the promise and from the common-wealth of Israell. Ephes. 2.12.

2. Such a one was *Pharao*, who wickedly said: *I know not the Lord, neither will I let Israel go*, Exod. 5.2. Because he knew not God, the Lord would not vouchsafe to know him, but gaue him ouer to hardnes of heart, and got vnto himself great glory in his destruction and confusion. Thus our Sauiour also testifieth of the Samaritanes, speaking to the woman of Samaria, John 4. 22. *Ye worship that which ye know not, we worship that which we know, for saluation is of the Iewes.* Saluation then is not of them that ignorantly worship they know not what, as the Athenians did, who erected an altar to the vnkowne God, and ignorantly worshipped they knew not whom. Act. 17. 23.

3. For like as the beasts that had no knowledge

ledge to go vnto Noahs Arke, perished in the waters: and as the Doue, if she had not knowne the way of returne to the Arke when *Noah* stretched out his hand and tooke her in, had likewise miscaried: and as the oxe and asse not knowing their masters crib, are like to want their food; so all they which know not God their Creator, are in the high way to destruction, and are barred from life.

The reason hereof S. Paule sheweth,
Rom. 10.13. *Whosoever shall call upon the name of the Lord shal be saued: but how shall they cal upon him on whom they haue not beleeued; how shal they beleeeue in him on whom they haue not heard?* They then that neither beleeeue in God, nor pray vnto him, nor worship him, because they know him not, nor haue not heard of him, cannot be saued. Ignorance then and want of knowledge of God, because it is the fountaine of vnbeleefe and prophanenesse, doth iustly exclude from the kingdome of God.

First then if the knowledge of the blessed Trinitie be necessary vnto euerlasting life, we see in what damnable state all heretickes do stand, that beleeeue not aright in the Trinitie, whether they impugne any Heretickes
enemies to
the Trinitie
confuted.

one of the three glorious persons, as the Manichees the person of the father, who was the author of the law, which they refuse and reuile him that gaue it, making him the author of euill. The Arians dishonor the Sonne, affirming him to be unequall to his Father. The Macedonians blasphemed the holy Ghost, denying him to be God: or whether they are aduersaries to the whole Trinitie, as the Sabellians, which did hold but one person of the godhead: as the Tritheits that do wickedly teach, that there are three Gods as well as three persons.

Against Atheists.

Secondly, all Atheists are here condemned, that beleue no God at all, such as were *Diagoras* and one *Theodorus* among the heathen. Likewise the Gentiles are reprooved, who worshipped those which were not Gods, Gal.4.8. and brought in a multitude of gods, for they did not acknowledge the onely very God, both worshipping many gods, and those also false gods.

Thirdly, as heresie and prophaneness condemneth, so also ignorance: for that whosoever knoweth not, nor yet beleueth aright in the Trinitie, cannot be saved: as our Sauiour Christ saith, John.3.19. this

This is the condemnation, that light is come into the world, and men loued darknesse rather then light. Hearken then ye ignorant persons, ye simple men and women, though there were no other matter against you, your owne ignorance & darknesse is sufficient to condemne you: say not, mine innocencie shall saueme me, I do hurt to none, I do no wrong, I am harmesse, &c. For the ignorant person cannot be innocent, seeing by his ignorance and vnbeleefe he dishonoureth God: it is in vaine to say, I dishonour not man, when thou dost dishonour God. Ambrose saith well: *Innocentia & scientia beatum faciunt: Innocencie and knowledge make happy: if either be wanting, there is no true happiness.* Wherefore let every one labour for the knowledge of God: parents instruct your children, maisters your seruants, husbands teach your wiues; do not nourish your selues in ignorance, and cast away your soules for want of knowledge.

Ignorance
dangerous.

And whom thou hast sent Iesus Christ] Doct. 7.
It is not sufficient to saluation to acknowledge God the Creator, yea to confess one glorious God, and three persons, vnlesse also we beleue in Iesus Christ God and man, the Mediator betweene God

No saluation
without faith
in Christ.

D

and man; and so beleue in him, that we liue by faith in him.

1. This our Sauior further testifieth: he that beleueueth not is condemned alreadie, because he beleueueth not in the name of the onely begotten Sonne of God, Ioh. 3.18. And again, ye beleue in God, beleue also in me, Ioh. 14.1. It is not then enough to beleue in God the Almighty and omnipotent Creator, vnlesse also we beleue in Iesus Christ our mercifull Sauiour. Saint Iohn accordingly saith: *Every spirit that confesseth not Iesus Christ to be come in the flesh, is not of God, 1. Ioh. 3.3.*

2. Peter is commended for this faith, for confessing Christ the sonne of the living God, Mat. 16.16. And after Thomas had said to Christ, *Thou art my Lord and my God:* Iesus said to him, *Because thou hast seene, thou belieuest, blessed are they that haue not seene and haue beleued,* Ioh. 20.28.29. Yea this was the faith of Abraham Ioh. 8.56. *Abraham* (saith our Sauiour) *rejoyced to see my day, he saw it and was glad.*

3. So like as when Moses was absent, who was a mediator that went betweene God & his people, the whole host went astray, and committed most grosse Idolatrie, Exod. 32. so and much more are we like to perish,

perish , if we haue not the presence of Christ our Mediator. Moses also said vnto God, when he told them, that he wold not go with them , because they were a stiffe-necked people, but he would send onely an Angell before them, Exod. 33. 2. 3. *If thy presence go not with vs, carie vs not hence, vers. 15.* If then the presence of the Mediator was necessarie to conduct them vnto that terrestriall Canaan , much more to the celestiall.

For in Christ onely is the Lord appeased toward vs, Mat. 3.17. *This is my wellbeloued Sonne in whom I am well pleased.* Without Christ the there is no reconcilation, no peace or attonement with God. Like as princes offended must be dealt with by Mediators , as the cities of Tyrus and Sidon desired peace of Herod by the mediation of Blastus his chamberlaine, Act. 12. 20. so God being displeased with vs for our sinnes, there is no accessse to be had into his presence without Christ the Mediator.

First then all heretikes are condemned that beleue not aright in Iesus Christ, either denying his natures , blaspheming his person, or derogating from his offices. Of the first sort are the Arriās & Paulians,

Diuers here- that denie his Godhead: the one saying,
sies against that Christ is notequal vnto God: the o-
the natures & ther, that he took beginning from Mary.
person of Christ.

The Valentinians denied his humanitie,
saying, he tooke nothing of his mother,
but passed through her as water through
a pipe. The Eutichians also are of this
kind, who confound the natures of Christ,
and affirme in him the diuine nature on-
ly to remaine. Of the second sort are the
Nestorians, who make two persons in
Christ, one person of God-Christ, ano-
ther of man-Christ, saying: that Marie
was the mother of the man-Christ, not of
God-Christ. Of the third ranke were the
Angelici, so called, because they worship-
ped Angels, and made them their Mediato-
tors: such are the Papists, that pray vnto
Saints, and ioyne them with Christ in the
office of the Mediatorship: all these ac-
knowledge not Iesus Christ truly, whom
God hath sent.

Secondly, we must know, that it is not
sufficient to haue a general and superficial
knowledge, but liuely and effectuall: such
as Saint Paul had, confessing thus of him-
selfe, Gal. 2.20. *Thus I live, not I now, but
Christ liveth in me: and in that I live now in
the flesh, I live by faith in the Sonne of God,*
who

who hath loued me, and ginen himselfe for me. Such a faith and knowledge of Christ then is requisite, whereby the soule liueth vnto God, working alwaies by loue, Gal. 5. 6. For there are two things necessarie to saluation : the inward beleefe of the heart, and the outward confession and demonstration of it, as Saint Paule sheweth, Rom. 10. 10. *With the heart man belieueth unto righteousness, with the mouth man confesseth to saluation.* And Saint De Isaach Ambrose writeth well vpon these words, cap. 8.

Cant. 8. 6. *Set me as a seale upon thine hart, as a signet upon thine arme : signaculum Christus in corde ut semper diligamus, signaculum de brachio, ut semper operemus, luceat imago eius in confessione nostra, luceat in operibus & factis, ut si fieri possit, tota eius species exprimatur in nobis, &c.* Let Christ be a signet in our heart alwaies to loue him, a bracelet upon the arme alwaies to be working for him: let his image shine in our faith and confession, let it shine in our workes and actions, that if it be possible, the whole image of Christ may be expressed in vs.

The fifth Lecture.

Vers. 4. *I haue glorified those in earth, &c.*

This is the third reason which our Sauiour vseth, for the obtaining of his glorification: that because he had glorified his Father in earth, and finished his worke, that his father would glorifie him againe. He resoneth from the desert to the reward, which are relatives, that is, haue respect and mutuall relation the one to the other.

That Christ sought the glorie of his father, both himselfe saith it, Ioh. 4. 34. *My meate is, that I may do the will of him that sent me, and finish his worke:* and his Father from heauen approueth the same: for after our Sauiour had said: *Father, glorifie thy name,* there came presently a voice from heauen, saying: *I haue both glorified it, and will glorifie it againe,* Ioh. 12. 28. Whereby it is evident, that as God had bene glorified by the heauenly sermons and diuine miracles shewed by Christ in his life, so also he would set foorth his glorie in his blessed death.

Doct. I.

From hence then we learne, that they
which

which will be assured to receiue glorie at the hands of God in heauen, must indeuour to set foorth his glorie here in earth.

This our Lord promiseth, Reuel. 3.27.

To him that ouercometh, will I graunt to sit with me in my throne, euен as I ouercame & sit with my Father in his throne. He that shall set foorth the kingdome of Christ in this world in ouercoming of sinne, and subduing his owne affections, shall be made partaker of Christs kingdome in heauen.

Thus our Sauior saith to his Apostles, Mat. 19. 28. *Verily I say unto you, that whē the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the regeneration, shall sit upon twelve thrones, and judge the twelve tribes of Israel.* As they in their regeneration expressed the spirituall kingdome of Christ, so they shall enjoy the fellowship of his euerlasting kingdome. Saint Paule doth confirm the same by his owne example, 2. Tim. 4.8. *I haue fought a good fight, I haue finished my course, I haue kept the faith, from hence foorth is laid vp for me the crowne of righteousnesse.*

For like as they that runne in a race and striue for maiesties, obtain a corrupible crowne, 1. Cor. 9.25. so they which

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contend for the L^{ord}, and runne the way
of his commaundements, shall receiue an
incorruptible crowne. The great king of
the Persians hearing out of the Chroni-
cles of the faithfulness of Mordecai,
which had revealed the conspiracie of
two of the Kings Eunuches against him,
presently said: *What honour and dignitie
hath bene given to Mordecai for this?* Esth.
6. 3. He thought it vreasonable that his
faithfull seruice should go vncompens-
ed. Much more is it iust with God to re-
ward the fauorthfull seruice of his.

4.

So the Apostle saith, that *God the righ-
teous Judge shall give him the crown of righ-
teousnesse,* 2. Timot. 4. 8. This iustice of
God is the ground and cause of our re-
ward: which his iustice dependeth not v-
pon the merit of our works, or worthi-
nesse of our obedience, but vpon the free
and most gracious promise of God in
Christ: which his most free and mercifull
promise, to fulfill and accomplish to his
seruants, it standeth with his stable and
inuiolable iustice.

5.

First then we see a difference by this
doctrine betweene Christ and his mem-
bers; for thogh Christ our head by the de-
sire and merit of his obedience, is worthy

of all glorie, Reuel. 4. 11. and might thus
pleade with his father for his glorificatio,
because he had glorified him: yet the me-
bers cannot challenge any thing at the
hands of God, for any worthinesse that is
in them, but onely for their Mediators
sake. Nehemiah thus praying, *Remember
me, O my God, in goodnessse, according to all
that I have done for this people:* Nehem. 5.

19. requesteth not to be remembred of
God because of his faithfulnesse, but ac-
cording to the same: his faithfulnesse is the
rule or measure, but Gods mercie is the
cause: or else where he confesseth, cap. 13.

22. *Remember me o God concerning this, and
pardon me according to thy great mercie:* but
where merit is challeged, there is no mer-
cie but iustice shewed: so that as Berward
well saith, *Opera non sunt causa regnandi,
sed via regni:* Good workes are not the cause
of raigning, but the way to the kingdome.

Secondly we do learne, that whosoeuer
wil be assured to receiue glory in the king-
dome of God, must seeke to glorifie him
here. He then that dishonoureth God in
this life, how can he looke to receiue ho-
nor at the hands of God? Consider this
well all ye whom God hath honoured in
this life, with riches, authoritie, wit, know-

Man cannot
challenge any
thing from
God by his
merits.

ledge, take heed that ye rob not God of his glorie , in abusing these gifts to your owne pleasure:as riches to pride and wantonnesse; authoritie , to oppresse or do wrong ; wit to deceiue ; knowledge, to maintaine errorre : for they that thus hide their talent, shall haue the reward of the vnthriftie seruant, both to lose the talent, and to be cast themselues into vtter darknesse,Mat. 25.30. How shall blasphemers that prophane Gods name', drunken and gluttonous persons that make their bellies their gods, proud men that make flesh their arme, how shall they escape, or with what faces can they appeare before the throne of Christ , whō they haue so much dishonoured? Haplie then are they which make Gods glorie the end of their life, the scope of all their actions , as the Apostle saith: *Whether ye eat or drinke, or whatsoeuer ye do else, do all to the glory of God.* 1. Cor. 10.30. Then, come death, come sicknesse, come hell it selfe , such a one shall not be dismayed , his faithfull seruice shall not be forgotten, the remembrance of his obedience, and testimony of his conscience shal be as the anker-hold of his soule : as the Prophet David saith, Psal. 119. *This I had because I kept thy commandements.*

I haue finished the worke which thou ga-
uest me to do . Christ did not onely begin
the worke committed vnto him , but did
finish and make an end thereof, as he him
selfe said vpon the crosse : *Consummatum
est, it is finished, John 19.30.*

This Scripture teacheth vs, that it is not Doct. 2.
sufficient to make a good beginning, or to Continuance
enter into the professiō of Christs seruice, to the end.
but we must continue & proceed therein,
and hold out vnto the end. So our Sauior
faith, Math. 24.13. *He that endureth to the
end, shall be saued.* Rev. 2.26. *He that over-
commeth and keepeth my works to the end, to
him will I give power ouer nations.* What did
it profit Herode to reverence John , and to
heare him gladly, and to do many things, and
after to cut off his head, Marke 6. or the
yong man to haue bene trayned vp in the
keeping of the law , and afterward to de-
part from Christ for the loue he had to his
possessions, Marke 10? Therefore David
saith, *Teach me thy law, and I will keepe it to
the end,* Psal. 119.33. He wel knew that his
constant and enduring seruice should be
acceptable vnto God.

Like as he that runneth in a race, vnfesse
he hold out to the gole, obtaineth not the
price: and therefore S.Paul saith, *I haue fi-*

1.

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3.

nished my course. 2. Tim. 4. 7. As it auailed not Lots wife to haue gone out of Sodom and after to looke backe, nor yet the Isra-elites to haue departed out of Egypt, and afterward to long for the fleshpots againe: so they shall never come to Canaan that are wearie of weldoing, and do as it were runue themselues out of breath before they come to the end of their race.

4. The meanes then whereby we may be strengthened to continue, and make our obedience perfect, are these: first to renounce our owne strength, & to acknowledge all our power and actiuitie to goodness, and our abilitie to proceed to perfection, to be of God, as the Prophet saith, Isay 26.12. *Thou hast wrought all our works for vs:* and therefore the Church prayeth, Psal. 68. 28. *Thy God hath appointed thy strength: establish, O Lord, that thou hast wrought in vs.* So shold we pray vnto God to assist vs with his grace, and so vphold vs by his spirit, that we fal not. Secondly, we must take heed, that we rashly enter not into Christ's seruice, but do beforhand cast all the perils and daungers that may ensue, as he that buildeth an house will count the cost that it will stand him in. Luke 14. 28. This is the cause that many making

making a shew of zeale, hauing not layed
a good foundation, are constrained with
shame to give ouer. Thirdly, a continuall
circumspection and watchfull care is ne-
cessary, that we walke on by feare, alwaies
doubting our owne weakenes, and suspe-
cting our strength, as the Apostle sayth:
Let him that standeth take heed lest he fal. 1.
Cor. 10.12.

5.

Wherefore let vs endeuour to be like
our maister Christ, to grow to perfection,
and to finish the worke which God hath
imposed vpon vs. Many haue good
thoughts and spirituall motions, but they
do not nourish them: they are as vnripe
grapes, or as vntimely fruit. Such are com-
pared to negligent builders, who are next
to pullers downe. Prover. 18.9. *He that is*
slouthfull to do his worke, is the brother of a
great master. Ye are wasters the, not work-
men; destroyers, not repairers; pullers
downe, not letters vp, that giue ouer in
your course, and faint in weldoing.

Vers. 5. *And now glorifie me thou Fa-*
ther with thine owne selfe, with the glorie
which I had with thee before the world was.
This is the fourth reason of our Sauiour
his request for his glorification, and it is
taken ab aquo from the equitie thereof,

and the right which he had to this glorie, it was his owne from all beginning: so that he prayeth onely for the manifestation of that glory in his whole person of God and man, which was due to his godhead before the world was.

Doct.3.

From hence then this comfortable doctrine is concluded, that as this great glorie of Christ, being due frō al eternity to his godhead, was decreed to be manifested also in his humane nature: so likewise the glorie of Christs members, which shal be giuen vnto them in the kingdom of God, was before ordained & appointed in the counsel of God before all worlds.

1. This Moses testifieth in the Psal. 90. 2. *Before the mountaines were made, and before thou hadst formed the earth and the world, euen from euerlasting to euerlasting thou art our God.* Thus the Apostle witnesseth, *That we were predestinate in Christ to be to the praise of his glorie.* Ephes. 1. 12.
2. This the scriptures testifie of the brethren of Antioch, *that as many as were ordained to eternall life, belieued.* Act. 15. 48. S. Paul also testifieth of Clement and other his fellow labourers, *that their names were written in the booke of life,* Phil. 4. 3.
3. Therefore in the Reuelation 4. 6. is the world

world compared to a sea of glasse, because all things are open before God , and he from the beginning did foresee and appoint whatsoeuer shoud fall out in the world: as all things in a glasse are conspicuous and evident. Like as Mat. 20. 2. the husbandman agreeeth aforehand what to giue to the labourers, before yet they had wrought in the vineyard: so the Lord in Christ appointed saluation to his elect before they had done either good or euil.

The Apostle sheweth the reason hereof; why the Lord according to his gracious purpose hath chosen vs in Christ. Eph. 3. 10. *That the manifold wisedome of God might be made knowne, according to the eternall purpose which he wrought in Christ Iesus our Lerd.* As the vnspeakable wisdome of God herein appeareth, so also his infinite loue, in chusing of vs before yet we were: and therefore the Apostle saith, *He hath predestinated vs through Iesus Christ according to the good pleasure of his will, to the praise of the glorie of his grace.* Eph. 16. Gods wisdome then, and his gracious fauour and loue are manifest in the decree of predestination vnto glory.

First then , whereas the same glorie is now giuen vnto Christs whole person , as

4.

5.

Christ mer-
ited not for
himself.

before was due to his godhead. Hereby a certaine erroneous opinion of the Papists is confuted, which affirme that Christ merited his owne glorification: for this were to say, that the glory of the godhead could be merited. And againe, all that Christ did he wrought for vs: as he prayed not for himselfe, but for vs: as John 11.41. Father I thank thee that thou hast heard me, I know that thou hearest me alwayes, but because of the people that stand by, I said it. So likewise when a voice was heard from heauē, (whē Christ had said, Father glorifie thy name) I haue glorified it, and will glorifie it againe. Iesus answered, this voice came not because of me, but for your sakes. John 12.30. Again our Sauiour faith, For their sakes sanctifie I my selfe, John 17.19. His precious death and sacrifice, wherin he did offer and sanctifie himselfe vnto God, was wholly for vs. Ambrose saith, Non sua emerenda gracia, sed nostra eruditio nis causa ieiunavit: He fasted not to merite grace for himselfe, but to instruct vs. Non sui sed nostri causa pauper factus: He became poore, not for his owne but for our sakes. His birth, life, death, resurrection, were all for our sakes, not to gaine any thing to himselfe, for the glorie of the godhead was due vnto Christ, at the very first

first instance of his incarnation: as the Apostle saith, when he bringeth in *his first begotten Sonne* into the world, he saith: *Let all the Angels of God worship him*, Heb. 1. 6. but the manifestation of this his glorie came afterward. So that where the Scripture saith, Reuel. 4. 11. *Thou art worthy to receive honor, &c.* it is to be vnderstood, not of the purchasing of any honour which he had not, but of the manifestation thereof: yet to vs, and for our cause, he hath worthily and infinitely merited.

Secondly, seeing the Lord hath appointed a kingdome of glorie for his, this ought to comfort and establish vs against all temptation, as our Sauiour saith: *Feare not little flocke, it is your Fathers will to gine you a kingdome*, Luk. 12. And it ought to be our chiefest care to rise vp, grow, and increase in the assurance and vndoubted expectation of this heauenly glorie: that we may at the length be perswaded with Saint Paule, that *neither life nor death, height nor depth, things present, or to come, are able to remoue vs from the love of God in Christ*, Rom. 8.

The sixth Lecture.

*Vers. 6. I haue declared thy name to the
men which thou hast giuen me out of the
world.*

THe request of our Sauior being now made for his glorification , he commeth to make request for his Church: and first for his Apostles and other beleeuers then being , from vers. 6. to vers. 20. where we haue first the preparation to the prayer, vers. 6. to 9. then the petition it selfe for his disciples, that God would keepe them in the world from euill, vers. 9. to vers. 20. In the preparation is set foorth the obedience of the Apostles in receiuing & keeping the word of Christ: and the causes thereof: the principall their election, vers. 6. *Thine they were:* the instrumentall meanes, Christs doctrine and preaching, *I haue declared thy name unto them.*

The declaring of the name of God is nothing else, but the manifesting of the will of God, and publishing of his counseil concerning the saluation of the world by Christ.

First

First then we are taught here, that the Deut. i.
word of God is onely effectually declared
to those that are giuen vnto Christ out of
the world, and are marked vnto saluation:
others may heare it, but it is not profit-
able vnto them.

1 Thus the Apostle saith: *If our Gospell
be hid, it is hid to those that are lost,* 2. Cor.
4. 3. to them then that are not lost, it can-
not be hid.

2 Christ saith to his Apostles, Mat. 13
11. *It is giuen to you to know the secrets of
the kingdome of heaven, but vnto them it is
not giuen.* It appeareth then that the Gos-
pell shall be reuealed vnto, and receiued
by all them to whom it is giuen: the rest,
(though the word of God be offered vnto
them;) they shall not haue grace to beleue
it: As the Apostles Paule and Barnabas
said to the Iewes, Act. 13. 46. *It was necef-
sarie that the word of God shoulde first haue
bene spoken vnto you: but seeing you put it
from you, and iudge your selues unworthie of
eternall life, loe we turne to the Gentiles.*

3 Like as the Maga did not profite
those that vsed it not as God commaun-
ded them; for it stunk, and was full of
wormies, Exod. 16. 20. and they which
lusted after quaires died; the flesh being

The word of
God profita-
ble onely to
the elect.

yet betweene their teeth, Num. 11.32. so the word of God profiteth not those, which thankfully receiue it not.

4 The reason the Apostle sheweth, Heb. 4.2. *The word which they heard profited not them, because it was not mixed with faith in those that heard it.* Hereof it is, because all men haue not faith, 2. Thes. 3.2. but only those that are giuen vnto Christ, to such onely is the word of God effectually taught. Like as the bread of the house is onely for the houſhould, as the prodigall child saith: *In my fathers house is bread enough,* Luk. 15.17. so the word of God is ordained for none but those that are of Gods house, that is, true members of his Church.

5 Hereby then, as by a most ſure mark, euery man may leарne to diſcernē of his election, if he haue a desire too, and a delight in the word of God. For like as a man is iudged to be ſicke and diſeased, when his ſtomacke cannot brooke nor diſtill wholesome meates: ſo the ſoule of that man cannot be ſound, to whom the word of God hath no pleasant taſt. But when a man can ſay with the Prophet Dauid, Psal. 19.10. *Thy word is ſweeter to me then the honie or honie combe.* By this

The atten-
tive hearing
of the word,
a marke of
our effectuall
vocation.

we

we may gather an assured trust, that we are giuen vnto Christ, if we do continue in hauing delight stil, and finding comfort in the word: for otherwise a sicke man may hane some while a rellysh of his meat, when there is some intermission of the disease, but it holdeth not long: so is it with them, that haue for a while some tast of the word of God, and afterward fall away. Ambrose saith well vpon those words: *Let him kisse me with the kisses of his mouth: Osculatur nos verbum Dei, quando sensum nostrum spiritus cognitionis illuminat: the word of God doth kisse vs, when the spirit of knowledge doth illuminate our minds.* In Psal. 119.

Thine they are, and thou gauest them me, and they have kept thy word:] Thine they are by election, giuen vnto me by their spirituall vocation and calling: they keep thy word, which is the fruite of their sanctification.

The keeping then of the word of God, Doct. 2. is the fruite and effect of our election, not the cause or foundation thereof: therefore we do good workes, because we are elected thereunto: we are not elected because of our good workes.

1 This Saint Paule sheweth, Ephes. 1.
4. *He hath chosen vs in him, before the foun-*

dation of the world, that we should be holy and without blame before him in loue: our holinesse is an effect and consequent of our election in Christ, not a precedent cause thereof.

2 This is exemplified in Esau and Iacob Rom. 9. 11. *Ere the children were borne, when they had done neither good nor euill, that the purpose of God might remain according to election, not by workes, &c.* The Apostle directly noteth, that the election of Iacob depended not vpon his workes, which as yet were not, but onely vpon Gods gracious purpose. Saint Paul confesseth so of himselfe, that he was not called to be an Apostle, or put into Christs seruice, for any thing that God saw to be in him; but *the grace of God was exceeding abundant with faith and loue, which is in Christ Iesus,* 1. Tim. 1. 14. and I was received to mercie, vers. 13. And the Apostle ascendeth to the very first originall and beginning of his calling, Reuel. 1. 1. *apostolours, separated (in the eternall counsell of God) to preach the Goffell.*

3 The Prophet Ezechiel doth set foorth this truth of Gods free and gracious election by an allegorie, of a child, that in the birth was cast foorth, forlorne, and forsaken,

forsaken, the nauell not cut, nor yet wash-ed with water, or swadled in clowts; but it lay wallowing and tumbling in bloud: the Lord passed by, and had compassion vpon it, tooke it as his owne: so it grew and became comely and beautifull, &c. Ezech. vers. 4.8. What cause was there in this child, that the Lord should haue respect vnto it? but onely the Lords loue and fauour which he had vnto it: as it followeth, vers. 14. *Thy name was spread abroad among the heathen, because of thy beautie: for it was perfect through my beautie, which I had set upon thee.* Euen so in vs the Lord saw no cause, why he shoulde elect vs vnto life, onely through his owne mercie he sauued vs.

4 Saint Paule sheweth the reason of our free and gracious election, Ephes. 1. 5. *He hath predestinate vs to be adopted through Iesus Christ unto himselfe, &c. 10 the praise of the glorie of his grace:* that is, now God onely hath the glorie of our election, when it is imputed wholly to his grace.

5 First then the doctrine of the Papists is confuted, who teach, that men are elec-ted vpon the foresight of their faith and workes: which is flat contrarie to the do-

ctrine of the Apostle, Rom. 9. 14. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.* Thus the Church beleueed in Ambrose his time:

In 2. Tim.
cap. 1.

Dignatione sua olim decreuit Deus peccatores salvos facere, &c. vt neque merito suo, qui salvantur, neque horum per quos vocantur, &c. God by his owne vouchesing hath long ago decreed to save sinners, &c. so that not by the merit of those which are saved, nor of them by whom they are called, but by the grace of God, this gift is conferred.

Secondly, seeing God hath shewed vs so great mercie, as before we were any thing, to decree vs vnto saluation: we hereby shoulde be stirred vp to walke worthie of our vocation, Ephes. 4. 1. and to shew our selues thankfull vnto God againe by liuing vnto his praise.

Doct 3.

Vers. 7. Now they know, that all things which thou hast giuen me, are of thee.] From this verse this doctrine is gathered, that it is not possible for any to receiue the word of God, valesse they be perswaded and assured indeed, that it is the word of God, and that he which deliuereth the same, speaketh from God. As here this reason is giuen, why the Apostles received the word of God, because they knew that

Christ

Christ came from God, and that all things which he spake and did were of God.

1. This the Apostle sheweth, 1. Cor. 14. 25. speaking of the power of the word of God : *If all prophecie, and there come in one that beleeveth not, the secrets of his heart are made manifest, and he will fall downe and worship, and say plainly that God is in yow indeede.* This perswasion of the hearer that God is in the preacher, doth make the word pierce into his heart, that the secrets thereof are discouered.

2. This appeareth by that confession of Peter, when Christ had said to the twelue, will ye also goe away? John. 6, 67. Maister, saith he, to whome shall we go, thou hast the words of eternall life. Peter will not go from Christ, because he beleevued, that he was a teacher from God, to shew the way to eternall life. This made Nicodemus come vnto Christ, because he knew he was a teacher come from God. Iohn. 3, 2.

3. Like as the embassadour is reuerenced & his message willingly receiued, because he commeth in the name, and with the authoritie of the Prince : so saith S. Paul, we are Ambassadors for Christ, 2. Cor. 5, 20.

4. The reason the Apostle sheweth, Heb. 4, 12. *The word of God is lively and mightie*

in operation, i and sharper then any two edged sword , and entreth thorough to the deniding of the soule and the spirit : such operation hath the word, whereas it is receiued and acknowledged for the word of God.

The people are taught, that where the truth is preached , and the word of God manifestly taught , they should receiue it with all reverence as Gods word : as the Apostle testifieth of the Thessalonians, 1. Thess. 2.13. *For this cause I thanke my God without ceasing , that when ye received of vs the word of the preaching of God, ye received it not as the word of men , but as it is indeed the word of God , which also worketh in you that beleuee.*

The seventh Lecture.

Verse 8. I haue giuen unto them the word which thou gauest me.

IN this verse our Sauior amplifieth that which in the former verse was more briefly expressed, declaring the obedience of the Apostles in receiuing his doctrine, and his owne faithfulness in giuing unto them no other words then which he had receiued of his father.

Our

Our Sauiour then teacheth all Ministers byh his example , that they should not aduenture to preach any thing to the people but that which they haue receiued from God, and are able to warrant by his word.

Thus the Apostle saith , *Be ye followers of me, as I am of Christ,* 1.Cor.11.1. not on-
ly for example of life , but also in his do-
ctrine! The Apostle will be no further fol-
lowed , then he himselfe did tread in the
steps of Christ. Againe the Apostle saith,
*I certifie you brethren that the Goffel which
was preached of me, was not after man.* Gal.
1.12.

2. Hereof the Apostle giueth himselfe an
example , *I haue received of the Lord ihat
which I haue delinuered vnto you.* Likewise
the Prophets preached not to the people ,
till the word of God came vnto them : as
*Isay 2.1. The word that Isaiah son of Amos
saw upon Iudah and Ierusalem.*

3. Like as when our Sauiour fed the peo-
ple in the wildernesse , first he himselfe
brake the loaues , and then gaue them to
the Disciples , and they to the multitude ,
John 6. so the Lord Christ must first break
vnto vs of the bread of life , before we can
breake it to you. And like as he that hea-

reth speaketh continually, Prou. 21.28. A man must first heare the cause before he can giue sentence: so must the Ministers first hearken to God to be instructed by his word, before they deliuere any doctrine to the people.

4. For it is required of such as are dispo-sers, dispensers, and stewards of Gods mi-steries, to be faithful, 1. Corin. 4. 2. Like as the embassador of the Prince must deliuere nothing but by warrant and commiission of the Prince: so must Ministers do being the Lords embassadors, 2. Cor. 25. 20.

5. They then are reprooved by this do-trine, that presume to preach the do-trines and commaundements of men in stead of the word of God: as the Pharises in our Sauior Christes time did, Marke 7.7. and the Pharises of this age the papists do, who in most articles of religion, the doctrine of the Trinitie excepted, do set forth humane inuentiones and traditions.

Secondly the Ministers learne, that they should not rashly vtter whatsoeuer at the first sight offereth it selfe, or commeth so-dainly into their mind, but examine euery doctrine how it is agreeable to the word of God: to waite vpon God with the prophet Isay, and to heare from him what we should

should crie: as Ambrose saith, *Cum audisset clama, non prius clamaverat quam audiret quod clamare deberet*, Isay 40. in psal. 119. serm. 2. he would not cry before he had heard what he shoulde cry. The people of God alio
are taught to compare with the scriptures
euyer doctrine which is brought vnto the
as the Berthæans did, Act. 17. to receiue
the good doctrine as currant coine, to re-
fuse the contrarie as counterfeit stiffe.

Examination
of doctrines.

And they hane received the. By this rea-
dines in Christ's Disciples to receiue his
doctrine, we are taught with all cheareful-
nesse and alacritie to yeeld obedience to
the word of God.

Doct. 2.

Gods word is
chearfully to
be heard.

1. So the Apostle saith, *Let the word of God dwel in you plenteously*, Col. 3. 16. It can
not dwel with vs vntesse we receive it into
the houses and habitations of our hearts.
And again, *despise not prophecying*. 1. Thess.
5. 20, that is, conteynne not, neither neg-
lect the preaching of the word.

2. Thus the Apostle commendeth the
obedience of the Galathians, that they
receiued him as an Angel of God, Gal. 4.
14. and consequently his doctrine as an-
gelicall. Such were the Disciples of Anti-
och, *When they heard the word they were
glad, and glorified the word of the Lord*, Act.

13.48. the willing then and chearefull recciuing of the word, is a glorifying, a dignifying of it, an ornament and an honour vnto it.

3. Like as he that tasteth the hony or cōb, findeth a pleasantnesse and a delight in it: so the word of God should be sweeter to the spirituall tast, then *the hony or hony-comb*, Psa. 19.10. And as the thirsty ground waiteth for the raine, and drinketh it in gladly: so should the word of God be heard, as Iob saith, *They waited for me as for the raine*, Iob 29.23.

4. Christ therfore is with all forwardnes and earnest desire to be heard, because he hath *the words of eternall life*, Iohn 6. 68. We willingly heare men that counsell vs for our worldly profit, much more when for our soules health, and for that the contempt of the Ministers of Christ, redoundeth vnto Christ himselfe: *He that heareth you, heareth me: he that despiseth you, despiseth me*, Luke 10.16.

There are then three sorts of men, that come farre short in the practise of this doctrine: first, they which are contemners & despisers of Gods word, that of an obistinate and wilfull mind refuse to heare vs: such were they that stopped their ears
against

against Stephē, Act. 7. and that cast off their garments , and threw dust in the aire, while Paul preached, Act. 22. 22. Such are the obstinate popish Recusants at this day. Secondly , there are others that preferre their worldly businesse, as the Gergasenes that because of the losse of their swine, would haue Christ preach no longer among them, Mat. 8.34. Such are they that coming to faires and markets wil not be spared one halfe houre from their worldly traffick to heare the word of God. Thirdly there is another sort , that come to heare but profit not : such as Ezechiel speaketh of, *They heare thy words but do them not.* Ezech. 33.31. Neither do these receiue the words of Christ : for though the word pierceth the eare, yet they shut the dore of the heart against it. Wherfore if we wilbe the true Disciples of Christ, let vs neither obstinately reiect his words, nor carnally refuse them , nor negligently heare them, but willingly receive them : that euен as we with a bodily appetite do take our corporall food , so with a spirituall desire we receive our heauenly sustenāce, which doth sustaine our soules, as the other strentheneth our bodies: as Ambrose wel noteth vpon those words of our Sauiour,

Gine yet them to eate, lest they faint in the way: Habes Apostolicum cibum, manduca illum, & non deficies: You have Apostolische foode, eate it, and you shal not faint.

Doct 3.

Our know-
ledge of
Christ must
be certaine.

They haue knowne verily or surely ann-
ow, that I came out from thee.] To come
out from God is all one with that which
followeth, to be sent of God, which
Christ uttereth of himself, as now our Me-
diator, the Minister and messenger of God
in his humane nature: for as he is God, he
was neither sent of God, nor came out fro
him into the world. We learne here that
our knowledge of Christ must not be wa-
uering or vncertaine, but sure and stedfast:
the Apostles knew verily, &c.

1. Saint Paul would not haue vs as chil-
dren to be caried about with every wind of
doctrine, Ephes. 4.14. but to be rooted and
grounded in loue. Ephes. 3.17.

2. Such constancie was in Iohn Baptist,
Who was not as a reed shaken with the wind,
Mat. 11.7. that is readie to be ouerturned
vpon euery occasion: but he continued
stedfast and vnremoueable in the confessi-
on of Christ, euen vnto death. Saint Paul
was so sure of his doctrine, that if an An-
gel from heauen should preach otherwise,
he would hold him accursed, Gal. 1.8.

3. We

3. We should be in respect of our constant faith as nailes surely fastened, Eccl. 12. 11. and as the pillars of the temple, Reuel. 3. 12. that cannot be remoued.

4. For as God is faithfull and altereth not, and Christ is not yea, and nay, he changeth not, 2. Cor. 1. 18. 19. so the faith of Christ is also certaine, and we ought to be as certaine of it.

5. Two sorts of men are here reproved: first, they which suffer themselues to be seduced and corrupted in religion, and do leaue their first faith. Such in Saint Paules time were Philetus and Alexander, 1. Timoth. 1. 20. Phygellus and Hermogenes, 2. Timoth. 1. 15. which turned away frō Paule and departed from the faith: such there are in these dayes, that being vn-stedfast in faith, & vnsettled in judgement, are caried headlong as with a whirlwind into the downefall of dangerous errors & corrupt doctrines, that fall into schism, and are infected with popish superstition. Secondly, they are here touched, that al-thogh they be not seduced or mis-led into any other beleefe, yet are not resolute and constant in that faith which they professe: but vnto many our redēmption by Christ, is as the deliuernce & returne of the Isra-

Against carnal professors

elites from captiuitie, euен as a dreame, Psal. 126. 1. Or the storie of the Gospell is vnto many but as a thought or phantacie, or a tale that is told, Psal. 90. 9. So I know not how the most of the world are in a dead sleepe: they slumber and dreame in Religion, neither being certaine of that they haue, nor yet resolued against that they haue not, and by Gods grace I trust shall neuer haue. Let vs therefore labour to be constant, and settled, and fully perswaded in matters of faith, as builded vpon a rocke, that neither the wind of persecution, waues of temptations, nor the raine of strange doctrines, be able to remoue vs from our foundation. Ambrose fauorth well: *Similes simus Nazareis, quorum capilli non defluebant, & Christus Nazareus erat: Let us be like the Nazarits, whose haire did not shew, such a Nazarite was Christ: that we may perseuere vnto the end, and be as Christs mother: multi enim conceperunt Christum, sed non genuerunt: for many haue conceiued Christ, but not brought him foorth: such are they which fall away from their faith.*

Doct. 4.

And beleue that thou hast sent me] The Apostles wold not so readily haue receiued Christs words, but that they were perswaded

ded he came from God: so it is necessarie, that the people shold know and approue the calling of their teachers and Ministers before they can subscribe and giue consent to their doctrine.

1. So the Apostle alleadegeth out of the Prophet: *How beautifull are the feete of those which bring glad tidings of peace,* &c? Rom. 10.15. before the message be received, the messenger must be approued.

2. This perswasion brought Nicodemus to Christ: *We know that thou art a teacher come from God.* And that confession of the Pharisees and Herodians of Christ was true, though vitered by them in deceipt and hypocrisie: *We know thou art true, and teachest the way of God truly.* Mat. 22.16. A man must first haue a true calling before he can teach truly.

3. Like as Dauid said of Ahimaaz, that came running to bring him newes of Absaloms ouerthrow: *He is a good man and bringeth good tidings*, 2. Sam. 18.27. so must the minister haue a good and lawful calling, though he be not alwaies (as he should be) a good man, before he can be a publisher of the ioyfull tidings of the Gospell.

4. Our Sauiour Christ saith: *Every plant*

*which my heavenly Father hath not planted
shall be rooted out.* Such then as are not set
of God into his seruice, but intrude them-
selues, can haue no prosperous successe
in their callings.

The Minister
must be assu-
red of his cal-
ling.

5. First the Ministers of God are here
taught, that they should haue assurance in
themselues of their calling, and the in-
ward testimonie of their conscience, that
they are appointed of God to labour in
his vineyard ; which they may know by
these two arguments: first, by their gifts:
for they which are deputed to the Lords
seruice, are in some good measure ena-
bled thereunto: as the Apostle saith, 2. Co-
rinth. 3. 6.

How Min-
isters are a-
certained of
their calling.

*God hath made vs able Ministers
of the new Testament.* Secondly, by the em-
ployment of their gifts : if they carefully
and diligently vse those graces wherwith
they are endued, to the edifying of Christ
his Church : as Saint Paule againe saith:
*If I do it willingly (that is, preach the Gos-
pell) I haue a reward.* Ambrose saith : *Vol-
untarius Minister habet premium, coactus
di pensis obsequium:* the willing Minister
hath a reward, he that is forced is onely em-
ployed and vsed. So then they which either
want gifts to furnish them, or willingnes
to prouoke them, can neuer be sure of
their

their calling, nor secure of any good ensuing effect.

Secondly, the people of God are taught to acknowledge their faithfull and vigilant Pastors to be sent of God, and not to doubt of their lawfull calling, the scale of whose Apostleship and ministerie they find in themselues, in the fruitfull and powerfull effects of the Gospele, wrought in their hearts by the spirit of God. Giue ye not eare then to the Papists or Schismatickes, that would perswade you, that ye haue neither Ministers, Church, nor Sacraments: For as Saint Paule saith: *We need no Epistle of recommendation unto you, &c. you are our Epistle written in our harts, which is understood and read of all men, in that ye are manifest to be the Epistle of Christ ministred by vs, &c.* The spirituall comfort, increase of knowledge, edifying in the faith, sanctifying in good life, which are wrought daily in your hearts (that feare God) by the preaching of the word, are evident scales and signs of our calling. But they in whom the word of God worketh not these effects, as they are enemies to their owne saluation, so they are the cause why the glorious ministerie of the Gospele, is blasphemed and daily tradu-

ced, and euill spoken of by the cominon aduersarie.

The eighth Lecture.

Now followeth the request it selfe, which our Sauiour maketh for his Apostles; wherein we are to consider, first for whom he prayeth: secondly, for what.

Our Sauiour prayeth for his Apostles, which first he amplifieth à disparatis, siō things diuerse or opposite: *I pray for them, I pray not for the world*, vers. 10. Secondly, he confirmeth the same by certaine reasons: First, from the right and property which God hath in them: *They are thine: and the reason thereof, because all mine are thine*, vers. 11. Secondly, from their fruites and effects, *I am glorified in them*. Thirdly, from their present necessitie: because Christ was no more in the world, he commendeth them to his Father.

Doct. i.

Vers. 9. I pray for them, I pray not for the world; but for those which thou hast giuen me.] By this Scripture it is evident, that onely they which are giuen vnto Christ, diator onely and elected of God, haue part in the mediation and intercession of Christ.

i. So

1. So the Apostle saith: *He is able perfectly to save them that come unto God by him, seeing he euer liueth to make intercession for them*, Heb. 7. 25. He maketh intercession then onely for them, that by him shall be saved.

2. Thus our Sauiour prayed for Peter that his faith shold not faile, Luk. 22.32. Thus he prayed for Lazarus: *Father, I thanke thee, that thou haft heard me*, Ioh. 11. 41. Thus still he prayeth for his owne, but for the reprobate world he no where prayeth.

3. Like as Zacharie saw in that heauely vision two Oliue trees dropping oyle through the pipes into the bowles of the golden candlesticke, Zach. 4. 2. 3. so Christ this Oliue tree doth not conuey his graces vnto any by the vertue of his prayers, which are as the pipes, but to those that belong to the golden candlesticke of his Church. And as the precious oyntment vpon Aarons head, ranne downe vpon his beard, and to the borders of his garments, Psal. 132. 2. so Christ our head giueth influence of grace, and spirit of life onely to his members.

4. For seeing the prayers of Christ are alwaies effectuall, and he is alwaies heard

of his Father: *I know that thou hearest me alwaies*, Ioh. 11. 42. It followeth, that the reprobate haue no part in Christ's holy prayers, because they receiue no benefite by them. Christ also is the Sauiour of his bodie, Ephes. 5. 23. he guideth it by his grace, and preserueth it vnto saluation. They then which are not of his bodie, haue no interest in his death, nor part in his prayers.

5. First, by this do striue their errorre is discouered, which affirme that Christ died for all men, as well for the reprobate as for the elect; as well for Iudas, as for Peter and Paule: because Saint Iohn saith, that Iesus Christ is the propitiation for the sinnes of the whole world, 1. Ioh. 2. 2.

But seeing that our Sauiour vouchsa-feth not to comprehend the world in his prayers, much lesse doth he extend vnto them the fruite of his death: he would not offer himselfe to death for those, for whom he offereth not his prayers: neither can they be admitted to his redemption, that are excluded from his intercession. And further, wheras Christ is said to take away the sinnes of the world: here the world onely, that is, the vniuersall com-panie of the elect, which are taken from all

There is a
world onely
of the elect
and faughtull.

all degrees and callings in the world, is to
be vnderstood, as where our sauour saith,
John 14.31. *That the world may know that*
I loue the father: he meaneth the world of
the faithfull: for vnto the rest of the world
Christ doth not shew himselfe. John 14.
22. So Ambrose well saith, *Est in electis &*
prescritis specialis quadam vniuersitas, vt de
toto mundo totus mundus liberatus, & de
omnibus hominibus omnes homines assumpti
videantur: there is in the elect and foreknown
a speciall kind of vniuersalitie, that the whole
world out of the whole world, and all men fro
all men seeme to be taken vnto life.

Secondly it may be doubted, whether
herein we are bound to follow this forme
and president of Christ's praier, to exclude
some out of our prayers, and not to reme-
ber the wicked in our requests vnto God.
I answer that there is a speciall considera-
tion to be had of this prayer which here
our Sauiour maketh, which in all respects
cannot be folowed of vs, nor made a pat-
terne of our prayers: for here our Sauiour
prayeth as God and man, hauing the per-
fect foresight & knowledge of euery man,
and according to that knowledge he di-
recteth his prayers. In this his prayer, as
Ambrose saith, *Et aduocatus est & index, Lib. 5. in Luc.*

in altero pietatis officium, in altero insigne potestatis: He is both an advocate and iudge; in the one he sheweth his pietie, in the other his power and maiestie. That prayer rather of Whether the our Sauiour is set forth herein for our imi-wicked may be prayed for tation, which he made vpon the crosse for his enemies: so we in charitie and pietie ought to pray for all: seeing now that gift, *diakesis πρεψατων* the discerning of spirits, whereof the Apostle speaketh 1. Cor. 12.10. is ceased, by the which S. Peter could say to *Simo Magus*, thy mony perish with thee. And vnlesse we did see a man sinne a sinne vnto death, that is, to sinne against the holy Ghost, for the which the Apostle would not haue vs to pray, 1. John 5.16. which case is very rare, and hard it is to say, who is guiltie of that sinne: otherwise then in these cases, we in Christian charitie (which thinketh not euill and hopeth the best of all) may pray for the conuersion of all; yet making a difference, preferring alwayes the Church of Christ in our prayers.

Worldlings
without the
compassie of
Christis praiers

Thirdly, this doctrine giueth vnto worldly minded and carnall men a fearful caueat, that they looke vnto themselues, and in time turne vnto God: for as yet while they are of the world, that is, profane persons,

persons, irreligious, without the feare of God, they are out of Christ's protection, and barred from his prayers, and deprived of the vertue and efficacie of his holy mediation. To them therefore be that saying spoken in the Psalme, *Kisse the sonne lest he be angry, and ye perish in the way.* Psal. 2.12. Kiss the sonne and embrace him by faith, which is the kisses of his mouth. Cantic. 1.1. and so by Christ's powerfull mediation and almighty protection, we shall be preserued from perishing.

Verse 9. For they are thine, and all mine Doct.3.
are thine, and thine are mine. Hence we
learne, that they which are giuen to Christ
belong vnto God his Father, & the whole
blessed Trinity taketh charge of them, and
careth for them.

1. So the Apostle saith, *Ye are Christ's,
and Christ Gods,* 1.Cor.3.23. Al then that
is Christ's, is also Gods; and as Christ is
the head of euery fauorit man, so God is
Christ's head, 1.Cor.11.2.

2. Thus our sauour saith to his Apostles:
*The Father himselfe loueth you, because ye
haue loued me, and haue beleaved that I came
out from God.* John 16.27.

3. Like as the father in the parable saith
to his sonne, *Thou art euer with me, and all*

that I haue is thine, Luke 15. 31. So Christ being the heire of all , whatsoeuer his father hath is his , and whatsoeuer he hath is his fathers . Like as Iacob saith concerning the two sonnes of Ioseph, Ephraim & Manasses : *They shall be mine, as Reuben and Simeon are mine, Genes. 48. 5. and let my name be named upon them. v. 16.* so all the children of Christ are his fathers.

4. Our sauior sheweth the reason hereof, *that they may be one as we are one, I in them and thou in me, John 17. 22. 23.* Because Christ is equall to his Father, and they are one God, of one power, eternitie, wisedome, glorie, therfore all which the sonne hath is the fathers.

5. First by this doctrine the wicked Arians are confuted , who made the son of God vnequall and vnlke unto his father, and their heresie was, that, *fuit tempus quando non fuit filius,* there was a time when the sonne was not: for if all the fathers be the sonnes , and all the sonnes the fathers , as here our sauour saith, there can be no inequality betweene them; there must be the same power, wisedom, and euerlasting being of them both.

Secondly , the opinion of the Church of Rome is also refelled , which holdeth that

that Christ is not God of himselfe, as the father is, but that he is God with and of his father. Rhemist annot. Iohn 1. sect. 3.

We confess indeed that Christ is not *autem* sonne of himselfe, but that he is *autem* God of himselfe is consonant to the scriptures. Iohn 5. 26. *As the father hath life in himselfe, so he hath giuen to the sonne to haue life in himselfe:* if the sonne hath life in himselfe, then he is God of himselfe: *Vitam in se habet, ut ipsa vita sibi sit ipse: He hath life in himselfe, and he himselfe is life it selfe to himselfe.* It is a principle in diuinite, that *divina essentia nec gignit nec gignitur,* *The divine essence neither begetteth nor is begotten.* It is the person of the son, not the Godhead, that is begotten of his father from all eternitie.

Thirdly, if they onely are Gods that are Christes, their carnall securitie is reprooved, who flatter themselues that they belong vnto God, and hope to be saued though they beleue not in Christ. We see then that it is farre otherwise then some imagine, that euerie man may be saued by that faith and religion which he professeth, and that controuersies about faith are needlesse and superfluous. Our Savior saith, *he that honoureth not the sonne, honore-*

*Christ God
of himselfe.*

August. tract.

19. in Ioann.

No access to reth not the father, John 5. 23. Whosoeuer God without Christ. then beleeueth not aright in the sonne,

neither careth to know him, and walke in his wayes, hath no part in God, neither can enter into life. It is therefore a vaine perswasion which they haue of saluation, that thinke to come to God without Christ. The heauens cannot be scaled without a ladder, nor entrance into the house but by the doore: Christ is the doore and the ladder. Stephen saw the heauens open, and Iesus standing at the right hand of God, both together. *Confitemur ergo Iesum ad dextram, ut cœlum nobis aperiatur, as Ambrose saith: let vs confess Iesus at the right hand of God, that heauen may be opened to vs.*

De Fide lib. 3
cap. 3.

Doct 3.

And I am glorified in them.] This is another reason why Christ prayeth for his Apostles, because they were to the praise of Christ, and instruments of his glorie. So then they which intend and seeke the honour and glorie of Christ, and none other, are priuiledged by his holy prayers, and made partakers of his intercession, and the power and vertue thereof.

1. Hereof it is that our saviour teacheth vs thus to conclude our prayers, *For thine is the glorie, Math. 6. 13.* whereby we referring

ring all to the glorie of Christ , are assured
tobe heard in our petitions.

2. Thus the Apostles praying to the ho-
nor of Christ, Act. 4.30. so that thou stretch
forth thine hand, that healing signes and won-
ders may be done by the name of thy holy son
Iesus: found the present effect of their pra-
yers , the place was shaken where they were
assembled together, and they were filled with
the holy Ghost.

3. Like as it is said of the good houswife,
*Giue her of the fruistes of her hands , and let
her owne workes praise her in the gates.* Pro.
31.31. the costly rayment wherewith o-
thers are clothed, redoundeth to the praise
of the worker : so the graces which God
bestoweth vpon his faithfull seruants , are
referred to the praise of the author.

4. This is the cause why God respe-
cteth not the wicked , *He will not giue
his glory to another,* Isay 42.8. because they
are enemies to Gods glorie, and therefore
God will not giue vnto such the honor of
his gifts.

5. This doctrine sheweth then in what
miserable state they stand , that seeke not
Christshonor,they are out of the protec^t
ion of Christ's prayers . All such as blas-
phemē the name of Christ , and cause the

All must be
referred to
Gods glorie
which we ask
in our praiers

Gospell of Christ to stinke before the world by reason of their euill life that profess it: be it knowne vnto them that they stand as outlawes before God , and cannot be assured either of direction to good, or protection from euill from Iesus Christ. VVherefore let vs first make the glorie of Christ the scope and end of all our requests and endeouours , and then we shall be sure that the Lord will heare vs . This then is the cause why many faile of their requests,because they ask amisse,as Iames saith,*Ye aske and receive not, because ye aske amisse, that ye might consume it vpon your lusts.* For this reason the Lord faith, he would not hide any thing from Abraham, because he would commaund his sonnes and his household after him to keepe the way of the Lord,Gen.18.19. VVe are therfore assured that if we aske any thing of God with a sin:ple heart, purposing to referre the same to his glorie , that the Lord will denie vs nothing.

The

The ninth Lecture.

Vers. 11. *And now am I no more in the world, but these are in the world, &c.*

Now followeth the petition it selfe, which Christ maketh for his Apostles, that God would keepe them: and of this request diuerse reasons are giuen by our Sauiour. First, frō their present necessitie, because Christ was to leauue them concerning his humanitie. Secondly, from the end or effect, that they being thus kept, might be ioyned together in amitie and loue: *that they may be one, as we, &c.*

First then this truth is here deliuered, Doct. 1. that Christ as touching the presence of Christ not present now in the world his flesh is gone out of the world.

1. So Saint Peter further witnesseth: *Whom the heauens must receive till the time that all things be restored, Act. 3.21.* Christ is not to be expected from heauen till his second coming to iudgement.

2. Stephen saw Iesus standing at the right hand of God, but in heauen: *Behold, I see the heauens open, and the sonne of man standing at the right hand of God, Act. 7.56* Paule also as he went to Damascus heard

the voice of Iesus, but speaking from heauen: for he saith: *Suddenly there shone a light from heauen round about me*, Act. 22.

6. Paule further saith, *I saw him, saying unto me, &c.* but he was in a traunce in the temple: he saw him onely in vision or in spirit, Act. 22. 17. as Peter saw the foure cornered vessell let downe from heauen, Act. 10. 11. For in both places the same word *vision*, an Ecstasie or traunce, is vsed.

3. Then like as after Elias was taken into heauen, the Prophets and Disciples supposed he had bene conueyed to some other place, and sought him three dayes but were deceiued: so they which suppose to find Christ in the earth, are erroniously seduced.

The reasons
of Christs
bodily ab-
sence.

4. Diuerse reasons of Christs absence in the flesh, in the Scriptures are alleadged: first, because of the present expediencie for the Church of God, Ioh. 16. 7. *It is expedient for you that I go away: for if I go not away, the comforter will not come.* Secondly, because of the future utilitie: *I go before to prepare a place for you*, Ioh. 14. 2. Thirdly, the Angels said to the women: *Why seek ye the living among the dead?* Luk. 24. 5. It was not conuenient for our immortall and euerliuing Sauour to be conuer-

sant

sant still among mortall and sinfull men, and to cōuerse with those which are dead in sinne.

5. First, the Popish fantasie is here discovered concerning Christ's carnall presence in the Eucharist. For if the heauens must still receiue and containe him, how can his bodie be out of heauen, if it be alwaies in heauen? vnlesse they will make Christ to haue many miraculous bodies: Against the carnall presence in the Sacrament. for his naturall bodie it cannot be, which is but in one place at once. The words also of this text are evident, that Christ in his flesh is no more in the world: so that it is neither visible nor inuisible here: for if either, then it were vntreue that Christ saith, *I am no more in the world.* And therefore Origen soundly writeth: *Secundum diuinitatis sua naturam non peregrinatur Christus, sed peregrinatur secundum dispensationem corporis, &c. sicut homo ergo peregrinatur: Christ is not a stranger or a pilgrim in his divine nature, but he is a stranger in the dispensation of his bodie, &c.* therefore as a man he is a pilgrime and a stranger frō us.

2. We are taught, that seeing Christ is gone out of the world, we in affection and desire should follow after him: and as the Apostle saith: *Seeke those things that*

Our desires
must be in
heauen.

are above, where Christ sitteth at the right hand of God, Coloss. 3. 1. Where a mans treasure is, there will his heart be, and where the carcasse is, thither will the Eagles be gathered together. If Christ be our treasure, if Christ be our desire, our affections must be set vpon heauenly, not vpon earthly things : that we may say with the Prophet: *The desire of our soule is to thy name, and to the remembrance of thee; with my soul haue I desired thee in the night, and with my spirit within me, will I seeke thee in the morning,* Isa. 26. 8. 9.

Doct. 2.
Our com-
ming to God
is by prayer.

I come unto thee] Christs comming to his Father here, is by prayer: so then by faithfull prayer we draw neare vnto God.

1. So our Sauiour saith: *Where two or three are gathered together in my name, there I am in the midst of them,* Mat. 18. 20. Christ cometh to vs in prayer, and we come vnto him: then specially is our conuersation in heauen, as the Apostle saith, Phil. 3. 20. when our minds and affections in prayer are set vpon heauenly things.

2. Thus Peter while he prayed fell into a traunce, he was rapt in the spirit, and saw an heauenly vision. Saint Paule was taken vp in spirit to the third heauen, 2.

Cor.

Cor.12. But these examples may seeme to be extraordinarie: but that of Hanna is vsuall to all the faithfull, who is said to pray before the Lord, 1. Sam.1. 12. And Salomon when he had made an end of that effectuall prayer made at the dedication of the temple, said: *These my words which I haue prayed before the Lord, be neare vnto the Lord our God night and day,* 1. King. 8. 59.

3. Like as, when the woman that had the bloudie issue, came in the preasse behind and touched Christs cloathes, and Christ asked who had touched him; that woman onely is said to touch Christ, because she did it in faith, wheras al the multitude did throng him, and many touched his cloaths beside outwardly, Mar. 5. 30. 31. So although in respect of his power he be present to al, yet they which draw nere vnto him in faith, are specially said to come into Gods presence.

4. Because God is a spirit, and will be worshipped in spirit and truth, Ioh.4.24. they therefore do come vnto God, which draw neare in spirit. God being a spirit, is onely discerned and approched vnto in spirit: and they onely see him, whose eyes are annointed with the eye-salve, Reuel.

3. i 8. which is faith.

5. This doctrine reproacheth two sorts of men: first, prophane persons, that haue no care nor desire to enter into Gods presence, which very seldome remember to pray vnto God. When we heare in Scripture that Dauid prayed God seuen times a day, and Daniel (notwithstanding the great affaires of so large a kingdome) yet could find time thrice a day to pray vnto God, what shall we thinke of those men that pray not seuen times in so many daies; nay, some not thrice in so many weekes. O good God, how is the Christian exercise of prayer neglected! as though men neither knew any God to pray vnto, nor had any Mediator to pray by. The Euchites were condemned, because they did nothing but pray: but men now adayes are more to be misliked, because they neuer pray. If they which call vpon the name of the Lord shall be sauied, I doubt whether they that call not vpon God, can be sauied. How shoulde a man thinke his labour can prosper, which beginneth not with prayer? how shoulde a mans meate do him good, that is not blessed with prayer? How can a man thinke, that wife, children, and seruants should do

Against neg-
lect or dis-
continuance
in prayer.

do their duties, not being exercised and trayned vp in prayer?

Secondly, the prayer of hypocrites is condemned, which pray with their lippes but draw not neare vnto God in their hearts. As the Lord by his Prophet complained of the old Israelites: *This people honoureth me with their lippes, but their heart is farre away from me, Isa. 29. 13.* such are the superstitious prayers of ignorant Papists, praying vpon their beades in Latine without vnderstanding: such are their prayers that haue an ordinarie stint, morning and euening to runne ouer, haning no deuotion or holy feeling at all. Augu-
stine saith well: *Ad Deum acceditur fide Psal. 33.*
sestando, corde inhibiendo, charitate currendo:
we come unto God following by faith, desiring
in heart, and running in charitie: these are
the feet which the Preacher biddeth vs to
looke vnto, when we come into the house
of God, Eccl. 4. 17.

Conc. 2. in
Doct. 3.

Keep them in thy name, euен the whom
thou hast giuen me, &c.] Then we haue no
power of our selues to be kept from euill,
but our strength and preseruation must
proceed from God.

Man hath no
power of
himselfe to

i. So the Prophet saith: *Thou ô Lord, keepe him-*
haft wrought all our workes for vs, Isa. 26. selfe.

12. Saint Paul saith, *The Lord will deliver me from every evill worke, and preserue me to his heauenly kingdome.* 2.Tim.4.18.

2 The Lord saith to Abimelech king of Gerar, who had taken Abrahams wife into his house, *I kept thee also that thou shouldest not sinne against me, therefore suffered I not thee to touch her,* Gen.20.6. Abimelech was not preserued by his owne power fio the sin of adulterie, but by Gods generall grace , which yet is much different from the grace of renouation and sanctificatiō: for as Abimelech here , so diuers of the heathē had this genaral grace of restraint, whereby they were kept from notorious sinnes,as of oppression,injustice,adultery, murder, and such like, though they wanted the true worke of regeneration.David by a greater gift and grace confesseth that the Lord kept him from laying his hand vpon the Lords annointed. 1.Sam.24.7. 26.11.

3. For like as Peter had sunke downe into the waters, if Christ had not stayed him with his hand : so the flouds of temptation are like to ouerwhelme vs, if we be not vpheld by Gods grace: Our owne nature is such a guide and nurse vnto vs , as Mephiboseths nurse was to him , that let him

him fall, as she fledd away, and thereupon he became lame, 2. Sam. 4. 4. If we stay vpon the direction of nature, we shall be deceived.

4. For seeing all the imaginations of the thoughts of mans hart, are onely euil continually, Genes. 6. 5. what help is to be expected from our nature? And least any man should think, that it is otherwise with vs now, then it was with the old world: the Apostle in himselfe sheweth, that we are by nature of the same mould. *I know that in me, that is in my flesh, dwelleth no good thing, Rom. 7. 18.*

5. First then that popish doctrine of Against free will is here refelled, who doe ascribe will vnto man by nature great strength to apprehend that is good, to beleue, to doe many workes morallie good, contrarie to the scripture: for our Sauiour saith: *without me yee can do nothing, Iohn. 15. 5.*

Secondly, we are taught to depend vpon God for his direction in all our actions, and to giue him thanks, that he preserueth vs from the great offences of the world: This was the praier of the prophet Dauid: *teach me the way of thy statutes, direct me in the path of thy commaundements, incline my heart vnto thy testimonies, Psal.*

119.33.35,36.all our direction, infiructi-
on, and inclination is from God. Augu-
stine well saith, *Deus sanctum in me semper
opus spirat ut cogitem, compelle ut faciam,
suade ut diligam te, confirmare ut teneam, cu-*
*De Ecclesiast. stodi ne perdam: Lord inspire me to thinke
docum.c.56. well, compell me to do well, perswade me to
loue thee, confirme me to hold thee, keepe me
not to loose thee.*

Doct.4.

That they may be one as we are] not that there can be in euery respect such vniōn between the members, as there is between Christ and his Father, which is a substantiall and identicall vniōn, but our vnitig and knitting is in affectiō, not in the same substantiall condition. But here is a limitation and qualification of vnitie, that it must haue relation to God; for peace and vnitie, vnlesse it be in the truth, is no true vnitie.

The loue of
Christians
must be in
the truth.

1. Saint Paul therefore saith, *αλαβεντες
εν αγαπη, following the truth in loue, Epist.4.15.* and S. John saith, whom *αγαπω
ει πη αληθεια, I loue in the truth, Epist.2.1.* We must then loue in the truth, and truth it in loue: loue without truth is erronious, and truth without loue is not efficacious.

2. Thus Iehu well answered Iehoram, who asked if it were peace: *What peace
(faith)*

(faith he) while the whoredomes of thy mother Iesabel and her witchcrafts are in great number, 2. King. 9.22. There is no peace with the wicked. So Iehosophat was chasfised of God, his ships were broken, because he ioyned himself with Ahaziah the idolatrous king of Israel. 2. Chron. 20.37.

3. The confederacie of the wicked is compared to the mixture of iron and clay, which cannot be tempered together, Dan. 2.43. like vnto the ropes wherwith Sampson was bound, which he brake in sunder as burnt tow, Iud. 16.9.

4. For whatsoeuer is not offaith, is sinne. Rom. 14. 23. therefore the peace of the wicked being not seasoned with faith, can not be pleasing or acceptable vnto God.

5. Let vs therfore loue in truth. Nothing ought more to moue vs to vnitie, then that we profess one God, one faith, one baptisme. Ephes. 4. 6. *nunquam vidimus trinitatem litigantem, we never saw the trinitie at variance,* as Augultine saith: neither ought we, that worship one God, to be at variance among our selues.

The

The tenth Lecture.

Verse 12. While I was with them in the world, I kept them in thy name.

THese words shew another reason why our saviour Christ prayeth for his Disciples, that God would finish that worke which was begun in them, that as Christ had hitherto preserued them all, except onely Iudas, so that God would keepe them to the end. They then which are giuen vnto Christ to be kept, cannot possibly perish or finally be lost.

Doct.1.
They which
are once tru-
ly graft into
Christ cannot
finally fall a-
way.

1. So the Prophet Dauid saith, *My Shep-
heard is the living Lord, I shal want nothing:
though I walke through the valley of death,
I will feare no euill, for thou art with me, thy
rod and thy staffe they comfort me,* Psal. 23.

2. He was perswaded that the sheepe which were vnder the conduct and custodie of this shepheard, could not possibly miscarry.

2. Saint Paul was thus perswaded, that nothing could separate him from the loue of God in Christ, Rom. 8.39. and he was fully assured that there was layed vp a crown of righteousness for him. 2. Tim. 4.8.

3. Like

3. Like as none of those perished which were faued in the Arke; nor any lost of all the host of Israel, which were led vnder Moses through the red sea: so much more shall they be preserued which are committed to the sole keeping of Christ.

4. The Apostle giueth the reason hereof, Heb. 7. 25. *He is able perfectly to save them that come unto God by him, seeing he euer liueth to make intercession for them: Christ then is yesterday, and to day, and the same for euer,* Heb. 13. 8. Therefore seeing Christ neuer dieth, neither of his kingdom is there any end, his sheepe cannot perish, that are vnder his happie gouernement: his kingdome is not as the kingdome of earthly Princes , who can no longer care for their subiects the they are in the world: but Christ the King of his Church , not onely when he was in the world, but now and for euer is able to preserue those that belong vnto him.

5. First then this doctrine discouereth a popish error, that faith may be lost, and that they which beleeuued in Christ may fall away and perish , which is contrarie to the Scriptures, Ioh. 14. 16. *Whosoever beleeueth in him shall not perish, but haue c-* Iustifying
faith cannot
be lost. *uerlastinge life:* they that beleue aright in

Christ cannot be lost. Indeed an vnfruitfull faith, and which is in shew rather then truth, may be lost; but a right faith whereby the heart is purified, and the belieuer iustified, cannot fall away: for then they which are giuen vnto Christ, might be lost.

Secondly, though Christ do surrender vp his disciples here into his fathers hand, it thereby is not gathered, as though he were not sufficient to protec^t them now: but our Sauiour here speaketh of his visible protection in the world, in which respect he is gone from vs now: but in respect of his diuine power, and euer-during Mediatorship, he is alwaies present, and continually careth for his Church. As at this present this Church and Commonwealth of England hath most comfortable experience, for whom the Lord hath prouided a Princely shepheard to gouern his people: that although our nurcing mother be taken from vs, he hath sent vs a nursing father: a Baruch for a Deborah, a Moses for a Mirriam, a Iosias for an Hulda, which singular mercie we cannot sufficiently praise the name of God for. Wherefore blessed be God, that of his fatherly & tender care hath so prouided for vs; & blessed be his annointed, that he may

many

many yeares governe the Church & people of God in all pietie, peace & tranquillity.

But the child of perdition] That is Iudas, which was as Augustine interpreteth, *Perditionis destinatus*, ordained to destruction: this then is an evident and certaine truth out of the word of God, that the wicked and impenitent hypocrites and faithlesse men, were from the beginning ordained of God to destruction. Doct. 2.
Some reie-
cted from the
beginning.

1. This is testified Reu. 17.8. *Whose names are not written in the booke of life from the beginning of the world.* If they were not appointed of God vnto life, nor numbred amongst the elect, then it is certaine they were reiecte of God, and excluded out of his kingdome from the beginning.

2. Of this decree of perdition and reprobation, the Apostle propoundeth the examples of Esau and Pharao, Rom. 9. the one was hated, that is, refused of God before he was yet borne, and left to himselfe: the others heart according to his own wicked inclination was hardned, that in his confusion Gods iustice might appeare.

3. For like as the Apostle saith, *In a great house there are vessels of honor and dishonor,* 2 Tim. 2.19. so is it in this great house of the world: as there are some appointed to be vessels of euerlasting glorie, so others are

worthily adiudged to eternall shame and confusion.

4. And the Lord doth all this for his owne sake: Proverb. 6.4. *The Lord hath made al things for his owne sake, yea the wicked against the day of euill.* As God is glorified in shewing mercie to his faithfull seruants, so likewise he is honored in judging the wicked, carelesse, and impenitent sinners.

5. First the opinion of those is refuted, which think that no mans end is in particular appointed of God, but that every mans state and condition dependeth vpon his owne will and choise. Yea some haue presumed so farre to say, that God not elected Paul or Peter more then Iudas, and so consequently not rejected Iudas more then Paul or Peter: but let them shew vs if this were so, where Iudas in scripture is called a chosen vessel as Paul is, Act. 9.15. or Paul the sonne of perdition as Iudas is.

Secondly, whereas it may be obiectioned, that if God in the beginning haue cast away some, then it is needlesse for men to endeavour to attaine to saluation, for he whom God hath decreed shall be damned cannot possibly be saued. To this obiection I answer: first, that by this reason

son if it concluded any thing, Gods pre-science and foreknowledge is as wel ouer-thrown, as his decree of predestination: for he foreseeth all things that shall come to passe in the world, neither cā any thing be otherwise disposed, then he hath fore-seene. Secondly, if that Gods decree were knowne in particular, who shall be da-ned, who saued, then indeed it were in vaine for any man to striue against Gods decree: but seeing that no man can know his election, but by his workes and fruities The doctrin offaith, euery man must labour thereby to make his election sure, as S. Peter exhor-teth, 2. Pet. 1. 10. God condemneth none but for his sinnes, the faithfull and beleiuers he condemneth not, but such as Iu-das, hypocrites, and vnfauisfull men vnto Christ. Wherfore seeing there are some children of perdition, but such as are giuen ouer to a reprobate sense, and are past feeling, and are destitute of the spirit: we therefore so many as God shall call, should labor for grace, that we may by our faith, vertue, knowledge, loue, conscience, and by other fruitfull workes be assured that we belong vnto election, and are not of the forlorne sort. And as Saint Paul saith: *Wilt thou be without feare of the power? do*

well, Rom. 12. 3. So he that will be without feare of euerlasting perdition, let him seeke to please God, and walke before him by a liuely faith.

Doct. 3.

The certain-
tie of Gods
word.

That the Scripture might be fulfilled] It is then impossible, that the word of God should faile; but whatsoeuer is declared in the Scripture, shall most certainly be fulfilled.

1. So our Sauiour saith: *It is more easie that heauen and earth shold passe away, then that one tittle of the Law shold passe away,* Luk. 16. 17. Yea he saith further: heauen and earth shall passe away, but my words shall not passe away, Mat. 24. 35.

2. As Mat. 2. 15. that it might be fulfilled which was spoken of the Lord by the Prophet: *Out of Egypt hane I called my sonne,* and verl. 17. *Then was that fulfilled, which was spoken by the Prophet Ieremie, saying, In Rama was a voice heard, &c.* and in many other places the Apostles shew the accomplishment of the auncient Prophesies in our Sauiour Christ.

3. Therefore are Gods words compared to siluer seuen times purified in the fire, Psal. 12. that as nothing is lost of pure siluer, being now throughly tried, but e-
very part thereof is laid vp safely: so the
words

words of God being most pure, are preserved in heauen: as the Prophet saith: *Thy word endureth for euer in heauen,* Psalme 119. 89.

4. The reason of the stedfastnesse of the word is taken from the author thereof, which is God: who it is impossible should lie, Hebr. 6. 18. neither is there any variablenesse with God, or mutabilitie, Ja. 5. 17

5. First then this doctrine teacheth vs, that we should relie vpon the credit of Gods word: that whatsoeuer we there find to our comfort, edifying or instruction, we should as stedfastly beleue it, as if God spake vnto vs from heauen. And although in particular the promises of God are not made to vs, yet are they most certaine: as here is no Scripture rehearsed, wherein Iudas was declared to be a child of perdition; but there is relation to those generall predictions against the wicked. As Psal. 69. 26. *Let them be put out of the booke of life, and let them not come into thy righteousnesse.*

Secondly, we must not thinke, that the prediction of the Scripture was the cause of Iudas perdition, as though Gods pre-science imposed a necessitie vpon mens actions. But as Augustine well saith: *Des* Gods fore-knowledge
not the cause
of mens
workes.
De Predest.
lib. 1. cap. 15.

*præscientiam non cogere hominem ut talis
scit, qualem præscinit Deus, sed præscire ta-
lem futurum, qualis futurus erat, quamvis
sic non eum fecerit Deus: Gods prescience for-
ceth not a man to be such as he is foreseen,
but foreseeth him to be such as he is like to
be, though God made him not such.*

Doct. 4.

*Vers. 13. And now come I unto thee, and
these things speake I in the world, that they
might haue my ioy fulfilled in them] This is
alleged as another reason, why our Sau-
iour maketh this prayer in the hearing
of his disciples; not for any necessitie
which he had, but for the comfort of his
disciples that heard him: for the hearing
of Gods word bringeth true ioy and
comfort.*

Gods word
worketh true
comfort.

1. So our Sauiour faith elsewhere, Ioh.
6. 4. *These things haue I told you, that when
the houre shal come, ye might remember that
I told you them: it is a great comfort, when
we see things to fall out according to the
word of God.*

2. In like manner our Sauiour hauing
prayed for Lazarus, said: *Father, I thanke
thee because thou hast heard me, I know that
thou hearest me alwaies, but because of the
people that stand by, I said it, that they may
belleeue that thou hast sent me.*

3. Like

3. Like as Peter, though he had laboured all night and caught nothing, yet was encouraged to let downe his nets againe, after Christ had bidden him to let them downe to make a draught, because he knew he shoulde not any more labour in vaine, Luk. 5.5. so the Apostles here conceiued great ioy, being themselues eare-witnesses of Christs prayer.

4. The reason may be gathered out of our Sauours words, Mat. 24.25. *Behold, I have told you before:* that is, being warned before of dangers, we are better prepared to beare them when they come, and being afore assured of Gods assistance, we conceiue the greater ioy in our deliurance.

5. If then the hearing of Christ in his word, as the Apostles here heard his voice, do worke such great ioy and comfort, judge ye what a great benefite they are deprived of, which are ignorant of the word, and are not acquainted with Gods promises, neither know the familiar and earnest prayers and requests which Christ maketh vnto God for his Church. And as Saint Paule saith: *Whatsoever things are written, are written for our learning, that we through patience & comfort of the Scrip-*

The danger
of those that
are ignorant
of the word.

tures might haue hope, Rom. 15. 4. No maruell then if men ignorant of the Scriptures, and not being acquainted with Christs comfortable words, are void and destitute of all true ioy and comfort in their afflictions. Dauid saith: *I remembred thy iudgements of old, O Lord, and received comfort,* Psal. 119. 52. that is, he found comfort by meditating of the examples of Gods mercie and iustice declared in his word. Their case therefore is much to be pitied, that either wilfully conteynne, or carnally negle~~ct~~ the reading & meditating in Gods word, which is called by the Apostle, *the sword of the spirit,* Ephes. 6.7. Like as then a souldier set in the midst of his enemies, without his sword and other warlike weapons, is in danger to be deuoured and destroyed of them: euen so as much vnable is a Christian to stand against the temptations of Sathan, being not armed spiritually with the knowledge of the word: which, as one well faith: *Si tribularis, consolatur te; si letaris, accumulat gaudia;* *si iracundus es, mitigat te;* *si paupertate deprimeris, erigit te:* If thou art afflicted it doth comfort thee: if thou be merrie, it addeth to thy ioy: if angrie, mitigateth thy mood: if pressed with pouertie, doth raise thee vp.

The

The eleuenth Lecture.

*Vers. 14. I haue giuen them thy word,
and the world hath hated them.*

Now followeth another reason of our Sauours prayer for his disciples, taken from the great perils which they are subiect vnto, and their enemies which are set against them, which are the world: that is, the generation of the wicked. vers. 14. and euill or sinne, which is readie to catch hold vpon the best in this life, from the which he desireth them to be kept, vers. 15.

In this verse two reasons are giuen of the hatred of the world: because they haue the word and professe the truth, because in respect of their righteous life, they shew themselues not to be of the world: for these two things the world cannot abide, Truth and Innocencie.

By the world here, neither the whole companie of men comprehending both good and bad, is vnderstood: as it is sometime taken, as Heb. 1.6. *When he bringeth in his first begotten Sonne into the world: nor yet for the number of the faithfull,* which

are also called the world, Ioh. 1. 29. Behold the lambe of God, that taketh away the sinne of the world: but the vniuersall companie of the wicked onely is here insinuated. As 1. Ioh. 5. 19. *The whole world lieth in wickednesse.*

Doct. 1.
The faithfull
hated in the
world.

We are here then taught, that the faithfull in this life are hated for the word of God and the truths sake: for nothing is more irkesome or vnplesasing vnto them, then Gods word.

1. As the Prophet Isay speaketh of the people of his time: *They would not heare the law of the Lord, which said unto the Seers, see not: and to the Prophets, prophesie not unto vs right things, &c. prophesie errors.*

2. Thus Ahab hated Micaiah, because he spake the truth vnto him, and flattered him not, 1. King. 22. 8. For the same cause did Herodias procure Iohn Baptists death, because he would not dissemble with her in her sinne, Mark. 6. This was the cause of Saint Paules trouble at Ierusalem: they obiected against him, that he did teach against the law, and the temple Act. 21. 28.

3. Like as the Philistims striued with Isaacs seruants for the wels of water which they

they had digged, especially for one well of liuing or springing water, Genes. 26.19. so do the children of the world contend with the faithfull about the waters of life, which issue frō the word. Therfore our Saviour saith: *I am come to put fire on the earth, and what is my desire if it be already kindled?* Luk. 12. 49. The word of God is as a fire, that enflameth the wicked, it maketh them to rage and fume as though they were mad: as the people that could not endure to heare Saint Paule, but cast off their cloathes, and threw dust in the aire, Act. 22. 23.

4. The reason is euident: *Every one that euill doth, hateth the light, neither cometh to the light, lest his euill deeds should be reproved,* Ioh. 3. 20. The wicked cannot endure to be reproved, and therefore they abhorre the word that discouereth them: they are angrie with the looking glasse that bewrayeth the wrinkles and spots of their face: and as mad men that fall vpon their phisitions that come to doe them good: like as the man that had an euil spirit, ranne vpon those that came to adiure him, Act. 19.16.

5. First we see what we are to iudge of those, and what they are to thinke of them

A dangerous
thing to hate
the seruants
of God.

1.Chr.16.10

selues , which do hate any for their profession sake , or do repine at Gods ministers because of their admonitiōs,they are by the sentence of Christ,of the world. A fearefull thing it is when a man spurneth against the admonitiō of the word, which is especially the sin of great men . As Asa put the prophet Hanani in prison,because he rebuked him for trusting to the king of Aram;so did not Hezekiah,who being rebuked by the prophet for his rashnesse in shewing his treasures to the king of Babels seruants,said, the word of God is good which thou hast spoken, 2.Ki. 20.9. Secondly,they whome God hath called to the profession of his word , must prepare themselues to beare many scoffes, tauntes, and crosses in the worlde , and to be hated for Christs sake. Our Sauiour was no sooner baptized and entred into his holie vocation , but presently he is assaulted and tempted of Sathan. Math. 4. The dragon is readie to deuoure the childe as soone as the mother is deliuered of it. Reuelat. 12.4. And Sathan even in our new birth would deuoure vs, and choake vs in the beginning. Origen well noteth vpon the 17. of Exodus, that presently after the Israelites had eaten of Manna, and drunke of the rocke,

then

then began the battell with Amalek; & tu
ergo, cum cœperis manducare panem cœle-
stem parate ad bellum: and thou also, saith Hom. 11. in
he, when thou hast begunne to eate of the Exod.
bread of heauen, make thy selfe readie for
warre.

Because they are not of the world, as I am Doct. 2.
not of the world. In this world we are all
while we here liue; but of the world (if
we will be Christ's) we must not be.

1. What it is to be of the world, the A-
postle sheweth: *Loue not the world, nor the
things of the world: If any mā loue the world,
the loue of the father is not in him, 1. Ioh. 16.*
To be of the world then, is to loue the va-
nities and corruptions thereof, to be alto-
gether earthly minded, and addicted to
earthly things.

2. Lot though he were in Sodom, yet was
he not of Sodome, *For he was vexed with
the uncleane conuersation of the wicked,* 2.
Pet. 2. 7. Nehemiah though he was in the
king of Persia his court, and waited vpon
his table, yet his heart was at Ierusalem,
Nhem. 2. 3. Daniel though in the land of
captiuitie, yet opened his window to Ie-
rusalem, Dan. 6. 10.

3. Like as the Doue being sent out of
the Arke, finding no rest for the sole of her

foote, returneth thither againe, Gen. 8. As the marines , though in the midst of the sea in bodie , yet in wish and desire are in the hauen, Psal. 107. 30. so though we are in the world , yet our desire and affection must not be vpon it.

4. *For the world passeth , and the lust thereof,* 1. John 2. 17. therfore it is in vaine to settle our desire vpon vaine and transitorie things ; and where our treasure is , there should be our heart : we should seek those things which are aboue , because Christ there sitteth at the right hand of God. Coloss. 3. 1.

Against separation from the Church.

5. First though we be not of the world , yet must we not goe otherwise out of the world , then God hath appointed: as they doe , which pretending corruptions of the place , where they liue , do breake out into schisines , & separate themselues from the fellowship of Christs Church : we must not thus go out of the world , but rather leauie it by the sequestring of our desire , the separating of our bodies. The Apostle faith , *Hauie no fellowship with the unfruitful workes of darknes , but reprove them rather , Ephes. 5. 11.* thus shall we not be of the world , though we liue in it . Peter and Iohn refused not to go vp to the temple though

though it were then much abused and a-
bounded with corruption. Augustine to
this point saith well, *Verbo & disciplina
Domini emendo quod possum, tolero quod non
possum; fugio paleam, ne hoc sim, non aream,
ne nihil sim: I by the word and discipline a-
mend whom I can, whom I cannot I suffer; I
flee the chaffe that I be not such, not the flore
lest I be nothing.*

Cont. Cresc.
lib. 3. cap. 35.

Secondly, if we will assure our selues 3.degrees of
that we be Christes, we must be like him: as worldly men.
he is not of the world, so neither must we:
neither to set our desire vpō the world: for
*if we be risen with Christ, we must seeke those
things that are above, Col. 3. 1.* nor to fashio
our selues to the world, *Rom. 12. 2.* as ma-
ny do which conforme themselues to the
custome of the world, nor to warre after
the flesh and world, *2. Cor. 10. 3.* that is
to become patrons and defenders of the
corruptions of the world; for these three
to affect and desire, to follow and be con-
formable to the world, to patronize and
defend it, are though not in the same mea-
sure and degree, the cognisance of cor-
rupt and worldly men.

*Verse 15. I pray not that thou shouldest Doct. 3.
take them out of the world, but that thou
keepe them from euill. It is not then lawfull*

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for the seruants of God , in regard of the great miseries and trauels of this life , to wish presently to be out of the world , but rather to pray vnto God that they may be kept in the world , and that their life may be preserued to serue God and liue vnto his praise.

1. The Church of God thus complai-
neth , *Thou hast abated my strength in the
way, and shortened my dayes: and I said, O my
God, take me not away in the middest of mine
age,* Psal. 102. 23. 24. The fauorit desire
rather that their dayes may be prolonged
to Gods pleasure.

2. It was the foolish wish of the murmu-
ring and disobedient Israelites : *Wold God
we had died in the land of Egypt, or in this
wildernes: wold God we were dead,* Num.
14. 1. Job also herein shewed himselfe im-
patient: *Why died I not in the birth, why died
I not when I came out of the womb,* Job 3. 11.
Neither was Elias that great prophet alto-
gether blameles, who being persecuted of
Iesabel, was wearie of his life, *and desired to
die, and said, It is enough O Lord, take away
my soule, for I am no better then my fathers,*
1. King. 14. 4.

3. Like as the vnprofitable seruant is
reprooued, because he hid his talent in the
earth,

earth, and put it not forth to aduantage : Math. 25. 25. so they are vnprofitable , which desire their bodies (before their time) to be raked vp in the earth , and not to liue to set forth Gods glorie. Like as it were a foolish course , when an house is decaied and droppeth through,to pull it quite downe , and not to seeke to repaire it rather : so is it with them that would haue their crasie bodies , broken with the cares and troubles of this life,to be wholly dissolued, rather then to be strengthned with grace against temptation.

4. The reason, why we should not desire to be taken out of this world, but to be kept from euill in the world, the Prophet sheweth: *I shall not die, but live and declare the workes of the Lord.* Psal. 118. 17. Be beneficall to thy seruant , that *I may live and keepe thy wword:* Psal. 119. 17. The desire which we haue vnto Gods glorie should make vs willing to continue in Gods seruice among the liuing.

5. First: by this doctrine two corrupt Life not cor-
affections are discouered: the one, when a- ruptly to be
ny man desireth life with a corrupt minde,
as that he may liue to grow rich , or to in-
crease in honor, or to be reuenged of his
enemie , or such like: as Ambrose noteth

Serm. 20. in
Psal. 119.

Vpon those words: Psal. 119. 154. Quicken
me because of thy word: Alius propter diuisias
viuere cupit, alius propter filios, hic propter
verbum viuificari cupit: One desireth to liue
because of their riches, another because of
their children, but the Prophet onely would
liue for Gods word sake.

Against a pre-
postorous de-
sire of death. The other affection reproved, is when
one waxeth wearie of the world, not
for any desire he hath to God, but be-
cause of his sorrow and trouble, to desire
with Saint Paul to be dissolued and to be
with Christ is a good affection: so that our
particular in seeking our owne perfectio-
nē yeld to the generall in furthering the
Churches consolation, as Saint Paul doth
moderate his desire, who though it were
best of all for him to be loosed, yet wish-
eth to abide in the flesh for the furtherance
of the Churches ioy. Phil. 1. 23. 24.

Likewise we are taught by this rule,
when affliction commeth, and temptation
assailleth vs, to pray rather for strength to
resist, then for riddance, not at all to feele
it: Saint Paul praying, that the temptation
might depart from him which he felt in
his flesh, was not therein heard, but recei-
ued this answere, my grace is sufficient for
thee, for my power is made perfect through
weak-

nesse: Our Sauiour prayed for Peter, not that he should not at all be winnowed of Sathan, for how then should he come foorth as cleane wheate, but that his faith faile him not, Luk. 20.31. Saint Paul also saith, that he was deliuered from the mouth of the Lion, from the cruell rage of Nero the persecuting Emperour: but he was not sure so to be deliuered still from externall persecution: but he saith confidently: *The Lord will deliner me from every euill worke, & preserue me vnto his heauenly kingdome,* 2. Timoth. 4.18. He was sure to be kept from euill, as here our Sauiour prayeth for his disciples, but not to be deliuered from the troubles of the world: and the same also is the hope and confidence of euery faithfull man.

The twelfth Lecture.

Vers. 16. *They are not of the world, as I am not of the world.]*

702.2
THIS verse was repeated before vers.
14. that which was there obserued shall not need to be rehearsed againe: only this shall be now considered: that the Scriptures are so tempered, that to our ca-

pacitie, and for our profite some speciall matters and sentences are againe remembred.

1 So Saint Paule saith: *It grieueth me not to write the same things unto you, and for you it is a sure thing,* Philip. 3. 1.

2 Sometime repetitions are vsed as ornaments and graces to the spiritual songs, as Psalm. 136. this clause (*for his mercie endureth for euer*) is repeated in euery verse, as the ground of that Psalme, and well setting foorth the heauenly melodie thereof. Sometime repetitions are vsed for the stirring and lifting vp of the affections: as Psal. 135. vers. 1. *Praise the name of the Lord, praise him:* vers. 3. *praise the Lord.* These exhortations are againe vttered, that our affections should be more vehemently touched with a desire to praise God. Sometime for doctrine sake, and our better instruction and vnderstanding some hard matters, and sentences are often opened, and for our better remembrance iterated: as our Sauiour repeateth and expoundeth to his Apostles the parable of the seed, Mat. 13.

3 Therefore the words of the wise are compared to nailes, that are sure fastened, and driuen vp to the head, Eccles. 12. 11.

So

Why the
Scripture
vseth repeti-
tions.

So is it, when doctrine is throughly applied: The word of God is as siluer seuen times purified in the fornace, Psal. 12. 7. The fornace is our heart, where the word of God by fruitfull meditation must be tried, till it become siluer, and be made profitable to vs. And as the cleane beasts did chew the cudde, that is, they did againe eate and minse the meate receiued: so by often rehearsing and meditating, the word of God (as our spirituall food) must perfectly be digested.

4 The reason hereof is, our dulnesse of hearing, and weaknesse of vnderstanding, as the Apostle sheweth to the Hebrewes: *Whereas concerning the time ye ought to be teachers, ye haue need againe that we teach you the first principles of the word of God. Heb. 5. 12. whom the Prophet compareth to sucking babes, that had need to be taught precept upon precept, line after line, Isa. 28. 10.*

5 First, though the spirit of God, that best knoweth how to fit our affections, vseth repetitions: yet this is no warrant for men to vse vaine tautologies and rehearsals of the same things, either in prayers or preachings: which are of three sorts; either of negligence proceeding from lool-

Of vaine and
idle repeti-
tions.

nesse, when men tesse and tumble vp and downe the same things often in their indigested prayers. Such were the long and irkesome prayers of the Pharises, Mat. 23.

14. Either they are for ostentation, such as were the tedious acclamations of Baals Priests, who did cut also and launch themselues with knifes, hauing nothing in their mouthes from morning to noone, but these wordes: *Baal heare vs.* Such were the tedious Church songs vsed in popery, full of long and vaine repetitions, and dismembred sentences: which vse (I feare me) is not altogether left in the seruice and songs of some Cathedral churches to this day. Some vaine rehearsals do shew superstition: as the heathen did thinke to be heard for their much babling, Mat. 6.7. So were people taught in poperie to say ouer vpon their beades so many *Pater nosters*, *Aue Maries*, so many *Creedes*, as though the often saying of them had a more holiness, and added a greater efficacie vnto them. Wherfore all these kinds of fruitlesse repetitions are held to be vain and not at all grounded vpon Christ's example.

Secondly, we are taught, that where the Spirit of God especially communendeth

vnto

vnto vs any doctrine or sentence in Scripture, it should so much the more of vs be carefully remembred. Hereof it is, that so often in the Psalmes do we find this word *Selah*, סלה: which is deriued of a word, that signifieth to *lift vp*: which was a note of singular attention to marke what was contained in the verses so marked, and that the voice should be exalted and lifted vp in the singing. Hierome out of Origen reporteth diuerse acceptions and takings of this word: the Septuagint, Theodotian and Symmachus, interpret it *Diapsalma*, the chaunge of the tune or song: Aquila and the fift edition, *semper*, alwaies: the sixt edition, *iugiter, infinem*, continually, or to the end. Whereupon Hierome giueth this note: *Ex quo animaduertimus, hoc verbum docere, sempiterna esse quæ dicta sunt: whereby we marke, that this word sheweth, that the things vittered are eternal, that is, for euer to be remembred.* So should we continually remember the holy instructions so carefully commended in Scripture: as this here twice beaten vpon by Christ, that we should not be of the world, as Christ is not of the world. That these and the like holy precepts and counsels, we should, as the wise man saith: *bind them to*

Of the word
Selah vsed in
the Psalmes.

Hierom.
Marcella
Tom. 4.

the necke, and write them upon the table of our heart, Prou. 3. 3. that is, keepe them most diligently, as precious and costly jewels.

The thirteenth Lecture.

Vers. 17. Sanctifie them with thy truth, thy word is the truth.

AS hitherto Christ hath prayed for the preseruation of his Apostles, so now he moueth his Father by these his heauenly prayers for their sanctification: which is of two sorts, either generall, to be sanctified by the word of God, that is, made truly obedient to his will, as euery faithfull man must be: or speciall, in making them able and sufficient for their calling, whom now he sent vpon his embassage into the world, ver. 18. Then, the reason and ground of this request is shewed, which is the sanctification of himself, vers. 19.

Doct. I.

I Here then by this Scripture it is euident, that our hearts and affections are reformed, sanctified, consecrated vnto the will and seruice of God, onely by the truth revealed in his word. So saith the

Pro.

phet: *Wherewith shall a young man redresse his way, in taking heed according to thy word,* God onely Psal. 119. 9. the reforming and redressing conuerteth. of our waies is wrought by the word of God. The Apostle also saith, that the Scriptures are profitable, *to teach, to improve, to correct and instruct in righteousness,* 2. Tim. 4. 16.

2 The Prophet Dauid herein sheweth his owne experience: *I understood more then the ancient, because I kept thy precepts: I haue not declined from thy iudgements, for thou didst teach me,* Psalm. 109. vers. 100. 102. Zacheus, by the voice of Christ was conuerted, and of a meere worldling made the child of Abraham, Luk. 19. 8. So was the Eunuch conuerted by the preaching of Philip Act. 8. and Lydia by hearing of Paule, Act. 16.

3 Neither were the waters of Iordan so wholesome to cure Naamans leprosie, 2. King. 5. 14. nor the poole of Bethesda to heale the lame, Iohn 5.3. nor the lump of figges Hezechiah's sore, 2. King. 20. 7. as the word of God is sufficient to purge all our spirituall diseases. There is nothing searcheth, purgeth, and purifieth, as Gods word doth: as a fire it consumeth the stubble of mens affections: as a sword it cut-

*Col.4.6.**Heb.4.12.*

teth off the putrified parts: as salt it seasoneth that which is otherwise vnsauourie.

4 For the proper worke of faith is to purifie our hearts, Act. 15. 9. which is as the eye salve of the soule, by the annoyning whereof our spirituall blindnesse is cured, Reu. 3. 18. which faith is wrought in vs by the hearing of the word of God, Rom. 10. 17.

All truth necessarie to salvation to be found in Scripture.

5 First, in that our Sauiour saith: *thy word is the truthe.* We are taught, that all truth necessarie to our sanctification and salvation is contained in the Scriptures: contrarie to the doctrine of the Church of Rome, who hold many traditions necessarie to salvation, not expressed nor reuealed in the Scriptures. And lest they might haue this euasion, that there is some part of Gods word vnwritten, beside the Scriptures. Our Sauiour himselfe sendeth vs to the Scriptures: *Search the Scriptures,* for in them you thinke to haue eternall life, and they are they which testifie of me: but ye will not come unto me, that ye may haue life. If the Scriptures then declare Christ, and Christ giueth life: and if in the Scriptures we may find eternall life, what other doctrine is necessarie to salvation, beside the truth reuealed in the Scriptures?

Se-

Secondly, if the word of God do sanctifie vs, then they are vnprofitable hearers, which by the preaching of the word are not sanctified. If salt will not season a man, what can? If the finger of God, which did write his law in the tables of stome, cannot write the same in our hearts, then are they harder then flint or stone. Gods word is as his pen, as Ambrose well saith vpon these words, *Psa. 45. My tongue is the pen of a readie writer. Vide ne scriba velociter scribebat verbum Dei, quod anima via procurrat & penetrat, & inscribat dona gratiae: See if the Scribe swiftly writing be not the word of God, which pierceth the soule, and discouereth the errors thereof, and writeth there the graces of Gods spirit.* If Gods pen then cannot graue his will in mens hearts, no other writing can do it.

Verse 18. As thou didst send me into the world, so haue I sent them into the world.
 Now followeth the speciall sanctification of the Apostles to their office: Christ sendeth them into the world, and whom he sendeth, he furnisheth with all graces needfull for that function, wherein they are employed.

I Therfore the Apostle alleging out of the Psalme saith, he hath ascended vp

God sendeth
none but en-
abled with
gifts.

on high , &c . and hath giuen giftes vnto men , &c . he therefore gaue some to be Apostles , some Prophets , some Euangelists , some Pastors , some Teachers , Ephes . 4.8.11 . God hath not onely appointed these callings and offices in his Church , but hath also giuen gifts answerable , to some Apostolicall , to some Propheticall , to other Pastorall and Doctorall gifts .

2 Thus Moses was furnished of God , both with the power of miracles , and the gift of vtterance : *I will be with thy mouth , and teach thee what thou shalt say . Exod . 4.3* 12 . Thus Isay his lips were touched with a cole fro the altar , Isa . 6.6 . Our sauior Christ in his baptisme receiued the holy Ghost descending vpon him in the likenesse of a Doue , Mat . 2 . The Apostles , before they were dispersed in the world to preach the Gospell , were assilted by the holy spirit , which came vpon them in prayer in the likenesse of fierie clouen tongues .

3 For to send an vnfit messenger , not enabled with gifts , is as if one should send a lame man of his errant : *He that sendeth a message by a foole (that is , one that is vnwise , and not qualified with gifts) is as he that cutteth off the legs , Pro . 26.6* . The Prophet Isay compareth such messengers to

to dumbe dogs , that delight in sleeping,
Ifay 56.10. A man wil not keepe a dog to
watch his house , that will not barke at a
theefe : neither are the blind fit to be
watch-men , as the prophet saith in the
same place; their watch-men are blind: no
more is it fit that they should be ignorant
that watch ouer other mens soules , or
slouthfull or negligent that haue the
charge ouer others.

4 By this distribution of gifts to his
members, our Lord and Sauour sheweth
his great victory and triumph: *That being
ascended, he hath led captiuitie captive,* and
dispoyled his enemies , and deuided the
spoile among his fauill seruants: so that
the diversitie of graces and gifts in Christ's
Church, redoundeth to the glorie of our
victorius Captaine. And againe, as the
Lord hath appointed the end, *the gathe-
ring together of the Saints, the edification of
his bodie,* Ephes.4.12. so likewise he hath
ordained the meanes to that end , the ne-
cessitie of gifts working thereunto.

5 First, by this Scripture are reproued
all they which intrude and thrust them-
selues into the office and calling of Minis-
ters, being not with gifts thereunto ena-
bled; certainly let such know , that they

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are not of Gods sending : they either run then of thei selues, not called of God, or sent, as the tares were sown of the eniuious man, who eniueth the profit & feeding of Christ's flocke. The people must needs be blind, where their guides are blind, as our sauior saith: *they be blind leaders of the blind,* Mat. 15.13. For as Hierom saith, *detrimentum pecoris, ignominia pastoris:* *The wants of the shepheard, are the woes of the flocke.* The poore flock of Christ pincheth and smar-
teth for the ignorance and negligence of their pastors.

Secondly, we are taught to giue thanks vnto God for those excellēt graces which he bestoweth vpon his Ministers : as this Church of England shineth with a great number of such starres, that I thinke no Church in the world may be compared to it. Let vs therefore praise God for such, as the churches did for Paul: *They glorified God for me,* Gal. 2.23. and pray earnestly vnto God to increase the number of them that the Lord of the haruest will vouchsafe to send forth labourers into his haruest, Mat. 9.38.

Doct. 3.

Verse 19. *And for their sakes sanctifie I my selfe, that they also may be sanctified through the truth.* We see then that Christ
is

is the sanctifier of his Church, and that he hath receiued all graces and riches of the spirit onely to inrich vs.

1 So the Euangelist saith: *Of his fulnes haue we all received, and grace for grace.* John 1.16. Christ is a full vessell, the ouerflowings whereof do fill all his members. The Apostle also saith, *Christ gaue himselfe for his Church, that he might sanctifie it and cleanse it,* Ephes.5.26.

2 Thus was Paul called and sanctified by Christ: *Neither received I it of man, neither was I taught it, but by the reuelation of Iesus Christ,* Galat.1.12. Thus the Angel Christ gaue vnto John a litle book which he did eate, and thereby propheci-ed, Reu.10.11.

3 Christ is the Oliue tree that standeth before the ruler of the whole earth, and emptieth it self by the pipes and conduits of his word into the golden candle-sticke of his Church, Zach. 4. He is the head, from whence the bodie receiueth life and power, as the Apostle saith: *Let vs in all things grow vp unto him, which is the head, even Christ, by whom all the bodie being coupled and knit together, according to the effectuall power, which is in the measure of every part, receiueneth increase of the bo-*

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4 For without a Mediator no grace is
deriuued from God vnto man : like as the
nurse suckleth the child by the meane of
her breasts,a part of her selfe. As the mind
imparteth not her secrets , but the words
and voice: so Christ is Gods eternal word
to make known his wil; he by his incarna-
tion,as the nurse by her breasts,doth con-
uey vnto vs heauenly grace. The booke of
Gods secrets could not be opened,till the
Lion of the tribe of Iuda had obtained to
open it. *Rch.5.3.5.*

5 First, in that Christ sanctifieth him-
selfe, he is manifested to be perfect God,
who hath the fountaine of grace and life
in himselfe, who needeth not by an other
to be sanctified as man doth , but the ful-
nesse of the Godhead dwelleth bodily in
him, *Col.2.9.* that is, esstentially & substan-
tially: for God giueth him not the spirit by
measure, *John 3.34.* as to others. Secondly,
Christ had no need of the grace of sancti-
fication for himselfe , but to sanctifie vs:
Christ therefore was borne, died, rose againe,
ascended,not for himself, but for vs:
he merited not to himselfe; but all the
fruite of his merits redound to vs,contrary
to the doctrine of the Church of Rome,

who

Christ meri-
ted not for
himselfe.

who teach that Christ merited for himself.

Ambrose toucheth this point well: *Ad hoc* Lib. 5. de fid. cap. 7.

natus est Christus, ut faceret creaturam, nec enim sibi nativitas sua proficit, sed nobis; quia non eguit nasci, erat enim in Deo qui processit de Deo: si ergo nativitas prima illi non profuit multò minus secunda. Christ was borne to this end, to make the creatures; for his nativie did not profit himself, but vs; he needed not to haue bene borne or begotten, for he was in God that proceeded from God: if then his first nativite did not profit him, much lesse his second. As Christ was euerlastingly begotten of God, not for himselfe, but for the creation of the wold; so he was borne in the fulnesse of time, not for himselfe, but for our redemption.

Thirdly, here may euery one learne, how to know himselfe to be a true member of Christ's bodie, namely by his sanctificatiō: for as S. Paul saith, *If the first fruites be holy, so is the lumpe; if the roote be holy, so are the branches,* Rom. 11. If then we be graft into the true vine, the life of the tree is in vs, and the spirit of sanctification doth quicken vs: and as Christ did sanctifie himselfe, so are we sanctified by him. He then that hath not the spirit of Christ, whereby he shold be sanctified, is not his.

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The foureteenth Lecture.

Verse 20. I pray not for these alone, but for them also which shall beleue in me.

Now followeth the second part of our Sauours prayer for his Church, namely, for those which would afterward beleue in him vnto the worlds end. First it is shewed for whom he prayeth, ver. 20, then what he prayeth for: first for their vnitie and perfection in this life, from vers. 20. to 24. Secondly, for their euerlasting saluation, from vers. 24. to the end.

Doct. 1.
Christ praieth the prouident care and mercifull loue of
for all belie- Christ is extended, not vnto that age only
uers to the then present, but to all the companie of
end of the belieuers in all ages, so long as the world
world, endureth.

1. So our Sauour saith, *Other sheepe I have also, which are not of this fold, them also must I bring, and they shall heare my voice, and there shall be one sheep-fold and one shepherd,* John 10.16.

2. Of this sheep-fold were the Eunuch, Acts 8. Cornelius, Acts 10. Lydia, Act.16. that were comprehended vnder this prayer
of

of Christ, and by the holy vertue and force thereof conuerted to the faith, and gathered vnto Christ's sheepe.

3 For like as the waters of Iordan came not together, till all the people of Israell were cleane gone through, Ios. 3. 17. so the Lord hath purposed to continue the world, and to suspend the dissolution thereof, till the number of Saints be fulfilled. And as the people both before and following after Christ riding to Ierusalē, cryed, *Hosanna, saue vs Lord.* Mat. 21. 9. so both the faithfull people before the incarnation of Christ, and the Church also succeeding, haue their part of salvation in him.

4 For as the Apostle saith, speaking by way of comparison of the fathers vnder the law: *God proouiding a better thing for vs, that they without vs should not be made perfect.* Heb. 11. 40. So also God hath prouided for all beleeuers which should follow in the world, that without them, no not the faithfull which then liued, could be compleat and perfect: seeing we all make but one bodie in Christ, which is not full and compleat, if any of the parts and members thereof be wanting.

5 First, this is a great comfort to us.

many as do beleue in Christ, that our blessed Sauiour hath prayed for them, and they are all comprehended in his prayer. Let not any man say, would God that I had liued in Christ's time, that he might haue laid his hands vpon me, and prayed ouer me: that I might haue seene him, and heard him speake. What would we more? Christ hath prayed for vs, and by this his prayer we liue and are preferued. Was *Thomas* onely blessed, because he thrust his hand into Christ's side, and felt the print of the nailes? Did not our Sauiour pronounce all those also *blessed*, that haue not seene, and yet haue beleeuued, Ioh. 20.29.

Secondly, we are taught by this example of our Sauiour, that we should not onely care for the present age, but as much as in vs lyeth prouide for posteritie, when we are gone. As the Lord testifieth of Abraham: *I know he will commaund his sonnes and his household after him, that they keepe the way of the Lord*, Gen. 18.19. he had a care to transmit ouer to his posteritie the true worship of God. So Saint Peter saith: *I will indeuour alwaies, that ye may be able to haue remembrance of these things after my departure*, 2. Pet. 1.15. So shold Christian Princes and Magistrates, faithfull Ministers

Care of poste
ritie.

Ministers

Ministers and godly Parents lay such a foundation while they liue, that their subiects, people, and posteritic may feare God when they are gone. Many parents themselues are well affected to religion and godlinessse, but they are carelesse of their children. Such an one was *Ely*, that himselfe fearing God, had no great care to plant the same in his children, suffering them to haue their owne mind. Ambrose saith well: *Ursa partus suos ad suos fingit similitudinem, tu filios instituere nisi similes non potes?* *The Beare formeth her young ones to her own shape, and by licking bringeth them to fashion; and canst not thou frame thy children to be like vnto thee in good things?*

Which shall beleeeue in me through their word? By the word then and preaching of the Apostles, men are brought to faith and beleefe.

1 Thus the Apostle testifieth: *Faith is by hearing, and hearing by the word of God,* Rom. 10. 17. The word of God preached and by attentiuе hearing receiued, is that which ingendreth faith.

2 There was reading of the Scriptures vssually vpon the Sabbath in Nazareth, but till Christ preached vnto them, and opened the Scripture, they vnderstood it

not: but then hearing him preach: *They all bare witness, (and gaue consent to his doctrine) and wondred at the gracious words which proceeded out of his mouth.* The Eu-nuch did reade in the Prophet Isay, but he vnderstood him not, neither beleueued, till Philip had expounded the Prophet to him, Act. 8.

3 Like as a medicine helpeth not, vnlesse there be also a skilfull man to apply the same, and giue direction how it shold be vsed, as the Prophet ioyneth them both together: *Is there no balme at Gilead, is there no Phisitian there?* Ier. 8. 22. it profited not to haue precious balme, without a Phisitian, that should prescribe the receipt thereof: So the word of God worketh not that effect, where by preaching it is not applied. The Samaritans said to the woman: *We beleue now, not because of thy saying, for we haue heard him our selues,* Ioh. 4. 42. The reading of the Scripture is like the bare and naked report of the woman; the preaching is as the powerfull hearing of Christ himselfe.

4 For the word of God (the Spirit working by it) doth in preaching declare it selfe to be mightie in operation, *and sharper then a two edged sword, which entreth through*

throughly unto the deuiding asunder of the soule and the spirit, the ioynts and the marrow, and is a discouerer of the thoughts and intents of the heart, Heb. 4. 12. This operation the Apostle ascribeth to the word preached: If they all propheticie, &c. the se-crets of his heart are made manifest, &c. 1. Cor. 14. 25.

5 First, if the word of the Apostles haue this property to beget faith, then we need not maruell, that faith is so rare a thing where there is no preaching: as in many places, where yet there is a dumbe and vnpreeching Ministerie, or else mens tra-ditions are preached and vrged, and not the word of the Apostles onely, as in the Romish Church. Such doctrines the Apostle saith, they haue λόγον σοφίας, a shew of wisedom: but they are of no value, διότι την τινι: upon which words Ambrose faith: *Religio appellatur, cum sit sacrilegium, quia, quod contra authorem est, sacrilega mēte inventum est.* It is called religion, being a sacriledge: for whatsoeuer is against the au-thor, sheweth a sacrilegious mind of the in-uenter.

Secondly, whosoever is a contemner and neglechter of the word of God, cannot possiblie attaine vnto faith or beleefe. If

any man (as Iehoiakim) deface the Scriptures, who caused the booke to be cut and mangled, and then cast into the fire, Ier. 36.23. or stoppe their eare against it, as the Lewes against Stephen, Act. 7. or preferre worldy matters before it, as the Ger-gesenes, Mat. 8.34. they may liue long enough before euer they shall meet with faith. For the wise man saith: *If thou seekest for her as siluer, &c. thou shalt find the knowledge of God,* Prou. 2.4.5. They then which seeke not for her, shall not find her.

Doct. 3.

That they all may be one, as thou ô Father in me, and I in thee, &c. that they also may be one in vs.] Our Sauior prayeth here for the vnion and communion of Saints; their vnion with God, their comunyon among themselues. Whereby this is gathered, that we cannot be one among our selues, vnlesse we be one with God: they cannot haue peace in the world, that are not at peace with God.

1 Therefore the Angels thus sing in that their heauenly song: *Glorie to God on high, peace in earth,* Luk. 2. 14. The way to obtaine peace in earth, is to giue glory to God in heauen.

2 Dauid first reconciled himselfe to God:

God: I acknowledged my sinne vnto thee: then he is assured of the loue and fauour of his Church: therefore shall euery one that is godly, make his prayer vnto thee, Psal. 32. 5. 6. then the faithfull will be readie for their parts to giue thankes vnto God for him. The contrarie appeareth in Chaim, who first being cast off from God, and separated by his sins, which he felt heauier then he could beare, findeth no comfort in earth, he was afraid, lest euery one that met him, should kill him, Gen. 4.

3 Christ saith: Haue salt in your selues, haue peace one with another, Mark. 9. 50. We must first be inwardly seasoned with the salt of Gods grace, before we can haue peace without: Gods grace is the salt, peace is the sweet rellysh or fauour, that followeth vpon this seasoning. The Prophet Dauid saith: *They came about me like Bees, and are quenched as a fire of thornes: but in the name of God I will destroy them,* Psal. 118. 12. Faith and confidence in the name of God, doth allay strife and contention, as when the sting of the Bee is doubled or pulled foorth, or as the crackling fire of thornes is extinct and put out.

4 Our Sauiour mooueth vs to vnitie, by his example: because he and his Father

are one: where he speaketh not of the essentiall vniōn and consociation which he hath with God; but of his dispensation & mediation, who as he was man, cohered and cosented with his Father in all things. We therefore should be in vnitie, consent and agree together, because Christ our Lord, euen as man, is of one accord and consent with his Father: and the like mind should be in vs, that was in Christ, Phil. 2.

5 If then the vniōn with God, and cōmunion with the Saints do concurre together, for peace with the world followeth not peace with God: but the more we are loued of God, the more the world hateth vs. But our Sauiour speaketh of that vniōn and society, which the Church hath with it selfe) they then do deceiue themselfes, which thinke they are at peace with God, and are not in loue and fellowship with the Church of Christ: whether Schismatiques, that deuide themselfes from the peace of the Church, or prophanē persons, that regard not the fellowship of the Saints: against whom the Apostle speaketh: *Not forsaking the fellowship that we haue among our selves, as the manner of some is*, Heb. 10. 25. Like unto Iſmael, whose hand was against every man

man, and euery mans against him. So some there are that think wel of none, nor none thinke wel of them: but it is a true saying, *Non habet Deum patrem, qui non habet Ecclesiam matrem: He cannot haue God to his father, that hath not the Church for his mother.* He cannot haue vnitie with God, that regardeth not the societie of his Church, nor seeketh the love thereof.

That the world may beleue that thou hast sent me. The first reason of this petition for vnitie, is taken from the fruites or effects, that the world and worldly men may be drawne to confesse, seeing the concord, vnitie, & sanctity of the seruants of Christ, that he is the true Messiah whom they worship.

1. So our Sauiour saith, *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.* Mat. 5.15.

2. By this reason Moses perswadeth God not to destroy Israel: *Wherfore shall the Egyptians say, he hath brought them out maliciously, for to slay them in the wildernes?* Exod. 32.12. He feared lest the heathen might haue taken occasio hereby to blasphem God: for this S. Paul reproueth the Iewes, because the name of God was

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VOL 2

blasphemed of the Gentiles through thē,
Rom. 2.24. They by their euil conuersatio
made the Gentiles more obstinate.

3. Like as then the outward deliurance
of the Israelites was famous among the
heathen, and made them stand in awe : as
the idolatrous Priests said to the Phili-
stims: *Wherfore should ye harden your hearts
as the Egyptians and Pharaoh hardened their
hearts?* 1. Sam. 6. 7. and as the heathen
praised God for the retурne of the people
from captiuitie, Psa. 126. 2. So much more
occasion of praise is raised among the na-
tions for the spirituall deliurance of his
Church, and redemption from sinne.

Why God
would haue
the holy life
of his faithful
knowne to
the world.

4. Two reasons may be yeelded hereof
why God would haue made knowne to
the world the godly conuersation of his
Church: one for their conuersion, *that they
which obey not the word, may be wonne with-
out the word, by the conuersation of your
wives,* 1. Pet. 3. 1. The other for their con-
fusion, to be a iudgement vnto them, that
they may be left without excuse, if by the
contemplation of the creatures , much
more by the conuersation of the faithfull.
Rom. 1. 20.

5. They therefore are to be reproued,
which by their yngodly life do hinder the
beleefe

beleefe of the Gentiles : what will Iewes
and Turkes say, when they see or heare of
the malice, drunke[n]esse, extortion, vn-
cleannessse, that raigneth among Christi-
ans? Can they thinke that we worship the
true God, or that we are true worshippers
being giue[n] ouer to such great enormities?
If a man did but sinne against his brother,
or do him wrong, it would aske recom-
pence : but now such sinne against God,
causing his name to be euill spoken of. If
a man did by his owne sinne but slay his
owne soule, it were an heauy case : but
now drawing other after them by their
euil example, or causing them to start aside
and go backe, greater must needs be their
condemnation. Our Sauiour saith, *It were*
better a milstone were hanged about his neck
and he drowned in the sea, then he should
offend the little ones, the poore seruants of
Christ. It were better for the to be drow-
ned without recouerie, because it is but of giuing
the death of the bodie; whereas now by
offences, they indanger their soule: it were
better for other, because they shoulde haue
no rub in their way, or blocke to stumble
at. Origene hereunto agreeably saith: *Qui*
scandali conscius est, animam dabit pro ani-
ma eius, quem scandalizavit: He that is guil-

Mat.18.6.

The dangers
of giuing
offence.

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tie of offence, shall give his soule for his soule whom he hath offended: It is good therefore for euery man to take heede of offences.

The fifteenth Lecture.

Verse 22. The glorie which thou gauest me haue I giuen them, that they may be one as we are one.

Here is another reason of Christ's petition for vnitie, taken from the very fountaine and originall thereof, namely, their election and fore-ordinating vnto glorie: for this cause they are glorified in Christ, that they might expresse and shew forth this godly vnioun and spirituall coniunction.

Doct. i.

Hence then we learne, that such as are ordained vnto life and euerlasting glorie, are prepared of God vnto good workes first, and to the seruice of loue in this life before they shall be admitted to the next.

We are ele-
cted to walke
in goodworks

i. So the Apostle saith: *As he hath chosen vs in him before the foundation of the world, that we shoulde be holy and without blame before him in loue, Ephes. 1.4.* And againe

againe, *Ye are his workmanship, created in Christ Jesus unto good workes, which God hath ordained that we should walke in them,* Ephes. 2.10. Then both good works were ordained for the elect, and the elect ordained to walke in good workes.

3. The holy Apostle thus testifieth of himselfe : *Who shall deliuer me from every euill worke, and preserue me to his heauenly kingdome,* 2.Tim. 4.18. He assureth himself that God will giue him grace to abstaine from euill workes, seeing he had ordained him for his kingdome. Christ concludeth Zacheus to be the sonne of Abraham, and child of saluation, because he had expressed liuely fruites thereof in his large restitution and bountifull charitie. Luke 19.8.

3. Like as Dauid being deputed and appointed to the kingdom of Israell, doth in the meane time prepare and addresse himselfe to walke vprightly, as he saith : *I will do wisely in the perfect way, til thou comest unto me,* Pfal. 101.2. so all they which are ordained to Christs everlasting kingdome, should walke in Dauids steps. As the bride prepareth and trimmeth her self for her husband, though alreadie espoused : so the elected alreadie by Gods gracious electio espoused vnto him in Christ,

must adorne and trim themselues by holinesse and vertue, that they may be readie to solemnizethe euerlasting mariage feast in heauen.

4. For they must first shew themselues faithful in little, whom the Lord should afterward make rulers of much, Mat. 25.23. They must first shew their faithfulness in seeking Gods glorie in earth, before they can receiue glorie from God in heauen.

Election not
of workes
but by grace.

5. First then, seeing glorie is first giuen and decreed to the elect, then followeth their godly vnitie and fruitfull loue: and the first is bestowed, that the second may follow; not this first foreseen, that the other might be decreed. We see that election is not grounded vpon the foresight of mens workes, but these are fruities and effects of election, not causes and beginners of it: as the Apostle sheweth, *That the purpose of God might remaine according to election, not by workes, but by him that calleth.* Rom. 9.11.

Secondly, we haue here a certaine rule giuen vs, whereby we may discerne our election, namely, by the fruitfull works of vnitie and charity, which are as seales and pledges of that glorie which is decreed to be

be giuen vs in Christ. Thus S.Peter exhorteth: *Wherfore brethren, giue rather diligence to make your calling and election sure, for if ye do those things, ye shall neuer fall.*

2.Pet.1.10. And S.Iohn saith, *We know we are translated from death to life, because we loue the brethren.* 1.Ioh.3.14.

There are two bookees, whereby euery man shall be judged, the booke of life, and the book of euery mans conscience, as S.Iohn testifieth: *The bookees were opened, and another booke was opened, which is the booke of life,*

Reu.20.12. The booke of the conscience is a true copie of the booke of life, here a man shall find how it is written there. The record of a mans conscience, is a certaine and infallible evidence of the record in heauen. Thus S.Paul found written in the booke of his conscience, that because he had fought a good fight, & kept the faith, he doubted not but that a crowne of righ-
teousnes was laid vp for him, 2.Tim.4.8.

Wherfore by the workes of grace let vs strive to be assured of glorie: let vs now say as the Church fertilitatis sua conscientia, *Veni frater, exeamus in agrum:* Thus the Church knowing her selfe to be fruitfull: as Ambrose well applieth that place, saith to Christ, *Come let vs go forth into the field*

Two books:
life, the book
of a mans
conscience.

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my brother, Cantic. 7. 11. We must now bring Christ into our field, to shew him our fruities, that he may afterwards bring vs into his barnes to enjoy his glorie.

*Verse 23. I in them, and thou in me, that they may be made perfect in one.] A third reason is here contained of Christs petition for vnitie in his members: namely, from the adiunct of perfection: they cannot be made perfect without it, neither can any man be a compleat Christian and true member of Christ, vnlesse there be a coniunction also with Christs bodie. So that to this perfection, there are three degrees of vniōn expressed: the first of Christ the Mediator with God his Father: *Thou in me*: the second of Christ with His Church, *I in them*: the third of the members among themselues, *That they may be perfitt in one.**

1. *Doct^r* Here then where Christ saith, *I in thē*: we are taught that there is no true peace, concord, or vniōn, but in Christ. So our Sauiour saith, *That in me ye might haue peace*, Ioh. 16. 33. and the Apostle: *ἀληθεῖαντες εὐαγγέλιον, following the truth in loue*: there is no sound and true loue but in the truth.

2. Dauid fretted in himselfe, and was disquieted,

disquieted, he could find no rest, nor peace, till he went into the Sanctuarie of God, Psal. 73. 17. Thus Saint Paule sheweth, that while he was vnder the law, he found nothing but death and condemnation: *But I died, and the same commaundement which was ordained unto life, was found to be unto me to death,* Rom. 7. 10. But after he was come to Christ, then he found, *that there was no condemnation to them that were in Christ Iesus,* Rom. 8. 1. It did not helpe the Apostle, that he was a Pharise, a circumcised Hebrew, Philip. 3. 5. confederate with the high Priest, Act. 10. 1. all this he counted as doungh in respect of the knowledge of Christ.

3 The peace, friendship, and confederacie of men, is like the tempering of iron and clay together, that will not be ioyned. Dan. 2. 43. And like as when a man leaneth vpon a broken staffe, the shiuers thereof will runne into his hand, 2. King. 18. 21. such is the peace and loue of the world, it in the end turneth to hatred. Such was the friendship betweene Abimelech and the Sichemites, a fire went out from the one and consumed the other, Iud. 9. 20.

4 For peace is one of the fruities of the

L -

spirit, Gal. 5. 22. therefore as a man can-
not gather grapes of thornes, nor figges
of thistles, so neither is true peace to be
expected in the world without Christ.

5 First then all externall peace, which
is not combined and knit together by
Christ, can not hold: such was the league
betweene godly Iehosophat and wicked
Ahab, it brought him into daunger of his
life, 1. King. 22. 32. as the ioyning with
Ahaziah the sonne of Ahab, was the cause
of the losse of Iehosophats shippes, 2. Chr.
20. 37.

Three kinds
of false peace. Secondly, we learne that there can be
no true internall peace, but in Christ: there
may be a carnall securitie, such as was in
the old world, that gaue themselues to ea-
ting and drinking, till the floud came and
destroyed them: but this is farre from true
peace. The hypocrite also spareth no cost
nor labour to be reconciled, he will bring
thousands of frammes, and riuers of oyle,
Micah. 6. 6. but he cannot find by his own
workes the right way vnto peace.

A third sort there is, that haue a feeling
of this peace for a time, but it continueth
not. As Ahab found the wrath of God
somewhat appeased toward him, after he
had humbled himselfe with fasting and
sackcloth,

sackcloth, 1. King.21.27. but he soone returned to his old sinnes, and kindled the wrath of God against him againe. The only true peace then with God is wrought by faith in Christ, Rom.5.1. And the right concord and viuitie among men is made perfect by the profession of the truth: as the heart of David and Jonathan were linked together in faith and in the feare of God. Hierom, well saith: *Vera est illa ne- Paulin.Totn,
cessitudo, & Christi glutina copulata, quam 4.
non utilitas rei familiaris, nec presentia tan-
tum corporum; non subdola & palpans adu-
latio, sed Dei timor, & diuinarum Scriptu-
rarum studia conciliant: That is true friend-
ship, and ioyned together in Christ, which not
priviate profite or the bodily presence, or flat-
terie; but the feare of God, and the studie of
Scripture doth beget.*

*And hast loued them; as thou hast loued Doct. 3.
me]* Like as Gods loue was manifested to Christ, when the holy Ghost descended vpon him, whereby he was sanctified and replenished in his humane nature with all heauenly gifts and graces: at what time God proclaimed from heauen, that Christ was his beloued sonne, Mat. 3. So Gods loue is not in any thing more evident toward his children, then when he endueth them.

Godsloue
best knowne
by the graces
of sanctifica-

them with his holy Spirit, whereby they are sanctified: and therefore our Sauiour prayeth for their sanctification, that the world may know, that God loueth them.

1 Thus the Apostle testifieth: *The loue of God is shewen abroad in our hearts by the holy Ghost, which is giuen vs.* Rom. 5. 5. that is, hereby the loue of God is apparent toward vs, because he giueth vs his spirit, whereby we are sanctified.

2 Thus was the loue of God confirmed toward the holy Apostle, who prayed, that the temptation of his flesh might depart from him, and receiuied this answer: *My grace is sufficient for thee.* 2. Cor. 12. 9. The assistance of Gods grace was a sure testimonie of his loue. So the Prophet Dauid prayeth: *Make me to heare ioy and gladnesse, that the bones which thou hast broken may reioyce:* and againe, *Restore me to the ioy of thy saluation, and stablish me with thy free spirit,* Psal. 51. 8. 12. He desireth none other testimonie of Gods loue toward him, but that he may feele the inward comfort of Gods spirit.

3 For Gods loue is best knowne by his best gifts; the best things he reserueth for those, whom he best loueth. Now the graces of regeneration, the spirituall gifte sof
faith

faith, hope, and loue, are without al comparison the most principall. As the Apostle saith: *Desire you the best giftes, and I will yet shew you a more excellent way,* 1. Cor.12.31. and then in the next chapter he treateth offaith, hope, and loue.

4 Like as Ioseph sent vnto Beniamin more plentifull measses of meate, Gen.43. 34. and gaue him richer gifts, and more costly sutes of apparell, then to the rest of his brethren, Gen. 45. 22. so the Lord bestoweth the best gifts vpon his owne children. As the father caused the fat calfe to be killed for his returned sonne, Luk. 15. so the fatnesse of spirituall graces the Lord vouchsafeth vnto such, as truly turn vnto him.

5 The vse of this doctrine is excellent, that we shoulde not grieue to see the prosperitie, ease, and wealth of many worldly men: like as sometime the Prophet Dauid fretted in himselfe at that sight, Psal. 73.2 But let vs consider how plentifully the Lord doth recompence to his children the want of things temporall, with the eternall graces of the spirit. Dauid preferreth the light of Gods countenance before the abundance of wine, corne, oyle, or any other worldly endowment, Psal.4.

Augustine saith well: *Si Devis tanta dat malis, quanta seruat bonis?* If God give such things, as riches, and prosperitie to the wicked, how great gifts hath he in store for his? Say not then in thine heart, why hath not God made me rich, honorable, strong, & beautifull? he hath giuen thee a better portion, the knowledge of his name, an heart to feare him, a conscience to abstaine frō euill. Where as thou seest a rich man giuen to oppression, a prophane person, a senslesse ignorant man: tell me, wouldest thou chaunge states with him? I think not: be content then with thy best lot, and desire still the increase and continuance of spirituall graces.

The sixteenth Lecture.

Vers. 24. Father, I will, &c.

Now followeth the other petition of our Sauiour for the glorification of his Church: where we haue the request it selfe, that they may be with Christ: the end, to behold his glorie: the assurance, for thou louedst me before the foundation of the world.

Doct. i.

First, we see the efficacie of Christ's prayer,

prayer, that whatsoeuer he but willeth of God, as the Mediator of his Church, it is accomplished.

1 Thus the Apostle testifieth: *He is able perfectly to save those, that come unto God by him, because he ever liveth to make intercession for them,* Heb. 7. 25.

The prayer
of Christ's
mediation.

2 Thus our Sauiour was heard for Lazarus: *I know thou hearest me alwaies,* Ioh. 11. 42. Thus our Sauiour prayed for Peter, that his faith failed him not, Luk. 22. 32. and it was so fulfilled: for though Peters faith was shaken, yet was it not overthrowne; though it fainted, it failed not.

3 If Moses by the lifting vp of his hands ruled the battell betweene Israel and Amaleck: if Elijah by his young gouerned the aire, that it should not raine, but according to his word. If Peters shadow commaunded diseases, Act. 5. 15. how much more effectuall is the holy will and desire of Christ.

4 For Christ is the beloved sonne of God, in whom God is well pleased, Mat. 3. 17. whatsoeuer Christ therefore willeth of his Father, he cannot denie vnto him, for the great loue he hath toward him.

5 First, to our great comfort we are taught, that seeing the will of Christ is

omnipotent: whatsooner it pleased the Lord,
 that did he in heaven and earth, Psal. 135. 6.
 and his will toward his church is most
 kind, louing, mercifull, and bountifull: that
 nothing can fall out amisse to Gods chil-
 dren; they need not feare temptation, tri-
 bulation, trouble, all shall fall out for the
 best, Christ will haue it so. Againe, so for-
 cible is the mediation of Christ, that
 whatsoeuer we shall aske the father in his
 name, he will giue it vs, John 16. 23. No
 man hath any such assurance in his suites
 and requests which he maketh vnto men:
 wherefore we ought most chearefully to
 resort to the throne of grace, where our
 faithfull petitions are neuer reieeted and
 cast forth. Hierome well saith, *Peto ut ac-
 cipiam, & cum accepero rursus peto, anarus
 sum ad accipienda beneficia Dei, nec ille de-
 ficit in dando, nec ego satior in accipiendo,
 quanto plus bibero, tanto plus siro: I aske to
 receive, and whe I haue received, I ask again,
 I am couetous to receive Gods blessings, he
 faileth not in giving, and I am not filled with
 receiving, the more I drinke, the more I
 thirst.*

 Doct. 2.

*That they which thou hast given me, be
 with me where I am. This is a great priu-
 ilege, that our blessed sauior hath appoin-
 ted*

ted vs to no other place, then where he himselfe is.

1. Thus S. Paul saith, *We shall meet the Lord in the aire, and so shall be euer with him*
1. Thess. 4. 17.

2. The Lord said to the conuert vpon the crosse, *This day shalt thou be with me in Paradise*. S. Paul assureth himselfe, that when he should be dissolued, he should be with Christ. Phil. 1. 23.

3. Like as it is a great honour if the master should set his seruant at his own table: so our Sauiour saith to his Apostles, that they should eat and drinke at his table in his kingdome, Luke 12. 29. Like as Ichu took Ichonadab vp into the chariot with him, 2. King. 10. 15. the like honor Christ vouchsafeth vnto his Saints.

4. Our Sauiour giueth this reason, they had continued with him in his temptations, Luke 22. 28. And againe he saith, *Where I am, there be my Ministers also*, John 12. 26. They which haue bene partakers of the afflictions of Christ, shall also be made partners in his glorie.

5. If we desire then to dwel with Christ in the kingdome of heauen, he must dwel with vs in earth: if to be receiued into his euerlasting habitation, then we must now

The faithfull
shal be in the
same place
with Christ
in heauen.

702.22

prepare for him the habitation of our hearts. How can they then be assured to enjoy Christs presence in heauen, that delight not to heare him present now? who by their corrupt communication and prophane behauior, do grieue the spirit of God, and chase away Christ from them. Ambrose saith wel, *Proiectus est Adā ē Paradiso, nō immerito ipse, enim se prius abscondet at facie Dei.* Adā was cast out of Paradise, and not without cause, for first he had hid himselfe from Gods face: so they which behold not Gods face, nor enjoy the presence of his spirit here, cannot haue the presence of his glorie in heauen,

Doct. 3.

That they may behold my glorie which thou hast giuen me: they shall not onely be beholders, but partakers also of that great glorie.

1. So the Apostle saith, *We all behold as in a mirrour with open face the glorie of the Lord, and are changed into the same image from glorie to glorie.* 2. Cor. 3.18. This gloriy seene here as in a glasse, shall be seene there with open face, and so seene as that we shall be changed and transformed into it.

2 Thus Moses and Elias appeared in glory in mount Tabor, where our Saviour was also trans-

transfigured, Luke 9. 31. So Stephen beholding the glorie of God, and Iesus standing at the right hand of God, himselfe also was partaker of that glorie being yet vpon the earth, his face was as the face of an Angell, Act. 6. 15.

3. Like as Hezekiah to gratifie the king of Babels messenger, who was sent to congratulate with him for his recouerie, did shew him in kindnesse all the treasure of his house, though this were a simple part of Hezekiah and done without warrant. But yet like as men exalted to honour and wealth, do delight to shew to their friends their happie estate: so our Sauior Christ desireth that his Church shold behold his great glory. Like as the church saith in the Canticles, *I will leade thee into my mothers house, I will cause thee to drinke spiced wine, Cant. 8. 2.* so our blessed sauior will bring vs into his fathers house, and shew vs of his best things.

4. For this glorie which Christ hath receiued as our Mediator, he hath to this end receiued it, to bestow it vpō his church John 17. 22. *The glorie that thou gauest me, I have giuen them.* Christ hath not merited or purchased any thing to himselfe by his great glorie, but whatsoeuer he wrought

for vs as our Mediator, the whole gaine
and benefite thereof redoundeth to vs.

They that wil see Christ face of Christ in heauen with open face, to
to face in heauen, must see him by faith: as the Apostle saith, *We walke by faith, not by sight, 2.*
him by faith here.

5. But as we hope to behold the glorie
of Christ in heauen with open face, so
must we now see him by faith: as the Apostle
saith, *We walke by faith, not by sight, 2.*
Cor. 5.7. then we shall walke by sight, not
by faith: wherefore whosoeuer now seeth
not Christ by faith, shal not then inioy his
sight and presence in glorie. We must, as
Moses, discerne the land of promise a far
off, before we can enter into it. They ther-
fore that want the vision of the soule in
this life, cannot haue the full contemplatio
of Christ's glorie afterward. Certaine it is,
that Christ will reueale himselfe to all his
children before they go hence, as he was
seen and embrased of Simeon before his
departure. Origene saith wel, *Ut naturalis*
quidam attractus quibusdam ineſt, ut mag-
neti ad ferrum, bitumiini ad ignem, sic fides ad
divinā virtutē: as some things haue a natural
property to draw unto them, as the lode-stone
to draw iron, brimstone to draw fire, so faith
hath attractive force to draw divine vertue.
Faith then will draw vs to heauen, hope
pitcheth her anker there, and will in good
time draw vs thither.

Horn. in Mat.
33.

Heb. 6.19.

Doct. 4.

For thou louedſt me before the foundation

of the world. Our Sauiour speaketh of that glorie which the Lord decreed to give vnto him before the beginning of the world: whereby we do learne, that as Christ the head was predestinate vnto glorie, so also his members were set apart vnto life in the euerlasting decree of God.

1. The Apostle saith, that Christ was Christ how determined or predestinate the sonne of said to be God, as some translate ὁ προστατευόμενος, Rom. 1.4. predestinate, Saint Peter sayth to the same purpose, προεγγεγόμενος, knowne or ordained. Augustine therupon doth inferre, that Christ was Praclarissimum lumen gratiae & predestinationis: The most manifest light of grace & predestinationis. As Christ was predestinate as man vnto glorie, so are his members: Who hath predestinate vs to be adopted thorough Iesus Christ vnto himselfe, Ephes. 1.5.

2. So the Lord saith to Ieremie, Before I formed thee in the wombe, I knew thee, Ier. 1.5. God had knowne, approued, and chosen the Prophet euuen before he was borne.

3. For like as Dauid was annointed and appointed to be King, long before he entred to his kingdom: and Moses was designd to be deliuener of Israel forty yeares

before he exercised his office: so the elect of God were long ago ordained to salvation, though the accomplishment thereof they must expect with patience.

4. And this God did, to the praise of the glorie of his name, Ephes. 1.6.6. For herein appeared loue, not that we loued God, but that he loued vs, John 4.10. This is Gods great goodness, that hath prepared for vs an eueralasting kingdome before as yet we were.

5. Seeing then that God in his gracious decree of ele^ctioⁿ, hath sorted out some to cuerlasting saluation, we must take heed of 2 gulfs, that we fal not into them: the one is of superstition, not to thinke with the Papistes, that it is presumption to be sure of that which God hath most surely and certainly decreed: the other is of presumption, that men without good ground be not too confident in their hope, thinking to be saued whatsoeuer they do: but that as the Apostle saith, *We worke out our saluation with feare and trembling*, and labour to adde dayly somewhat to our assurance: that as saint Peter saith, *We give diligence to make our calling and ele^ctiⁿ sure*, and seale the same vnto our soules by the fruits thereof. This assurance of saluation is

is neither impossible to be had, as the Pa- Assurancē of
pist thinketh, nor yet easie to be had, as the heauen is nei- ther impossi-
carnal Protestant thinketh. It may be had, ble, nor yet
but with much study and faithfull endeavor easie to be
and godly care, by feare and trembling. had.

Happie are they, which by Gods grace haue attained to this gift and heauen- ly worke, as all wee which beleue in Christ shall in good time before we go hence by Gods grace attaine vnto it: then shall we with patience runne out our course, and nothing can happen so grieuous which this happie assurance of heauen will not make easie vnto vs. That we may say with the Prophet Dauid: *I had fainted, if I had not beleeuued to see the goodnessse of the Lord in the land of the living,* Psal. 27. 13. Ambrose saith well: *Manipulis beatæ vitæ si quid accidit aduersi, tanquam steriliſ auena abſconditur, &c.* By this bundle of our hope of eternal life, if any thing fall out crossely, it is hid as wild oates or weedes in an handful of corne: that like as in a peece of good wheate a few weeds are not seene; no more is aduersitie felt, where heauen is hoped for.

The

The seuenteenth Lecture.

Verse 25. O righteous father, the world also bath not knowne thee.

IN these verses following, the meanes are expressed whereby we may attaine vnto euerlasting glory, described in the former verse, and they are two: the knowledge of God, vers. 25, and the liuely sense and feeling of Gods loue, verse 26. First, in this verse our Sauior sheweth, that the world is vtterly ignorant of God, and void of true knowledge.

The blindnes & ignorance of the world. 1. As the Euangelist testifieth, *He was in the world, and the world was made by him, and the world knew him not*, John 1.10. So the Apostle rehearseth out of the Psalme, *There is none that understandeth, none that seeketh after God*, Rom 3.11.

2. Such a worldly man was Pharao, who prophaneley said: *I know not the Lord, neither wil I let Israel go*, Exod.5.2. Such an ignorant person and blasphemous wretch was the messenger of the King sent for Elisha: *Behold this euil (saith he) commeth of the Lord, why shoulde I waite on the Lord any longer*. a. Kin.6.33.

3. Like

3. Like as a foole or ideot knoweth not the way into the citie ; such fooles are all worldly men , that know not the way which leadeth to the celestiall Ierusalem, Eccles. 10.15. who are herein worse then the oxe or asse , which know their owner and their masters crib, Isay 13. but these haue no knowledge of God , who made them and dayly feedeth them.

4. The cause of this ignorance of the world, is the hardnes of their heart. Eph. 4.18, because through their corrupt and froward affections, they corrupt that light of nature which they haue. *Because when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish hart was full of darknesse.* Rom. 1.21.

5. We see then what a dangerous thing it is , not to haue the knowledge of God, and to be ignorant of his wayes : all such are as yet of the world , and being of the world are vnder the regiment and kingdome of Satan : vnder Christs protection they are not , for he prayeth not for the world, John 17.9. This should be a caueat to all those, who, some of contempt, some of negligence, care not for the knowledge of God or his word. Ambrose well saith,

M

The seventeenth Lecture.

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M

Lib. 5 in Luc.

*Lepra medicina verbū est, contemptus vrique
verbi, lepra mentis est: The word is the medi-
cine for the leprosie of the soule, the contemn-
then of the word, maketh the soule leprous.*

**Ignorance a
sufficiēt cause
of condem-
nation.**

Though a man had no other sins to con-
dēne him (& yet ignorāce cānot be alone,
but hath other sinnes following it) it were
a sufficient cause of condemnation, that he
regardeth not to know God: as the Pro-
phet saith, *My people go into captiuitie, be-
cause they haue no knowledge, Isay 5.13.*

Doct. 2. *But I know him, and these haue known that
Al holy know thou hast sent me. We know God, because
ledge deriued Christ first knoweth, and by him and from
from Christ. him his members also know: so that Christ
to his church is the fountaine and author
of all spirituall knowledge.*

1. *No man hath seene God at any time, the
only begotten sonne, which is in the bosome
of the father, he hath declared him. John
1.18.*

2. Nicodemus til he came to Christ, was
ignorant of the first principles of Christian
religiō, he knew not what it wasto be born
again, John 3. The holy Apostle could not
find out true knowledge at the feete of
Gamaliel, nor in the sect of the Pharisees:
he was taught the Gospell by no 'other
meanes , but by the reuelation of Iesus
Christ,

Christ, Galat. 1.12. neither had Zacheus
euer become the child of Abraham, if he
had not come downe from the figge tree
and followed Christ, Luke 19.

* 3. So that as the Israelitees could neuer
haue found out the way to the promised
land, through the vaste and vnsknowne
wildernesse, vnlesse Christ had gone be-
fore them in a cloude piller by day, and
a fiery piller by night: and like as Moses
could neuer haue described the forme and
fashion of the tabernacle, if the Lord had
not first shewed it him in the mount: so as
impossible it is, without Christes direction
in his word, to find out the way to eternal
life. He is therefore that olive tree, that
doth conuey into the candlesticke of the
church, that oile and fatnesse, whereby the
light thereof is cherished and preserued,
Zach. 4.

4. For none in heauen or in earth was
found worthy to open the book of Gods
secrets, and to looke thereon, but onely
the lambe, Reu. 5.3.9. The booke had re-
mained sealed still, if Christ had not taken
the booke out of the right hand of him
that sate vpon the throne, and opened the
seales thereof.

5. First then their blind endeuer is con-

A vaine labor
to seeke for
true wisedome
without
Christ.

demned, which by the light of nature
thinke to find out the truth. The Philoso-
phers among the heathen, and wise a-
mong the Gentiles, much busied them-
selues to find out the truth, but they labo-
red in vaine. The three wise-men that
came from the East, did not content them
selues with their humane wisedome and
natural experience, but followed the con-
duct of the starre to seeke for Christ. If
Saul must haue a prophet to tell him what
was become of his fathers asses; to find
out heauen, hath much more need of a
propheticall light.

Secondly, all carnal and secure persons
are admonished, that if they desire know-
ledge, they should seek it at Christ's hands
in his word: it is no maruell that so many
yet continue in ignorance, seeing they de-
spise the meanes of knowledge. Heauen
cannot be scaled without Iacobs ladder,
the top whereof resteth vpon Christ, Gen.

Amb. serm. 14
in Psal. 19.

28. One well faith, *Nemini credas tam,*
ni si p̄aeunte lucerna istius luce processum, sit
fides itineris tui prævia, sit tibi iter scriptura
diuina; Trust no man to direct thee, unles this
light go before: let faith be the foreman in thy
jorney, and let thy way be by the scripture.

Doct. 3.

Verse 26. And I haue declared unto them
thy

thy name, and will declare it.] Hierc our Sauior promiseth the perpetuall assistance of his spirit, and continuall declaration of his word to his church, that as he had preached and declared it, so he would still instruct his seruants, & not leaue his church destitute of the ministerie of his word.

God will neuer leaue his Church destitute of his word.

1. Thus the Lord promiseth by his prophet: *I will make my covenant with them, saith the Lord, my spirit that is upon thee, & the words which I haue put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed (saith the Lord) from henceforth, euen for euer.* Isay 59.21.

2. Thus our Sauiour leauing the world, ordained his Apostles in his stead, to be witnesses of him to the ends of the world. Act.1.8. The Apostles also constituted Evangelists, as Timothy, 2. Tim.1.6. To second their work, the Euangelists ordained Bishops, Pastors and Elders in euery citie Tit.1.5. to finish the work of the Gospell.

3. For like as it is not enough to sow the corne, and cast it into the earth, but it must haue both the first and latter raine, Joel 2. 23. so it is necessary that Apostles & other succeeding Ministers, should water that which Paul and the other Apostles had

planted, 1. Cor. 3. 6. And like as after the house is builded, it must be continually repaired, lest through the idlenesse of the hands the house drop through, Eccl. 10. 18. so after the foundation laid, and building finished by Christ and his Apostles the chiefe builders, others must be raised vp to repaire the ruines of Gods house.

4. Therefore as Saint Paul saith, Christ gaue some to be Apostles, some Prophets, some Euangelists, some Pastors and teachers, for the gathering together of the saints the work of the ministry, the edification of the body of Christ, Eph. 4. 11. So that al these offices are necessary, Prophets to assist, Apostles and Euangelists to second Prophets, Pastors and teachers to succeed Euangelists, that all the Saints in all ages may be gathered together, and the whole body of Christ edified.

5. How much then are we to giue thankes vnto God, for this his prouident care ouer his church, neuer leauing the same destitute of his word, which we see to the praise of God this day: for God hath furnished this Church of England with such abundance of learned pastors, as I thinke few churches in the world may compare with it. So that as Elias ascending.

ding, left his spirit doubled vpon Elisha:
 as Ambrose well noteth, *O hereditas pre-*
ciosa, in qua plus heredita relinquitur, quam Ambros. E.
habetur: mirum in modum plus Helias gratia
dimisit in terris, quam secum portauit ad cœ-
los: A precious inheritance, wherein more is
left to the heire, then was first had; Elias lea-
sueith more grace in earth, then he caried to
heauen: so I doubt not but many faithfull
seruants of God departed this life, haue
transmitted their spirit and giftes double
vpon their posteritie. Seeing Christ then
hath such care to instruct his flocke, as he
hath declared his word; so doth yet and
will further declare: let no man despise
this so great riches, but profit more and
more by the ministerie of the word, that
the oftener it is declared, the greater may
be our increase in faith: that as Gods gra-
ces are doubled vpon our teachers, so they
may be multiplied also vpon the hearers.

That the loue wherewith thou hast loued Doct. 4.
them, may be in them: that is, they may haue
a liuely sense & feeling of the loue of God: Knowledge
that as they abound in knowledge, so they without sense
may also be quickned in the liuely feeling and feeling
and apprehension of it. fruitless.

1. This is that which the Apostle saith:
That ye may be able to comprehend with all

Saints, what is the breadth, length, depth and height, and to know the loue of Christ which passeth knowledge. Ephes. 3.18.19.

2 Such sense of the loue of Christ the Apostle Paul had, who thus in particular professeth of himselfe: *Christ loued me, and gave himselfe for me,* Gal. 2.20. Thus also the prophet Dauid spake from his inward feeling of Gods goodnesse toward him: *how deare are thy thoughts toward me, ô God, how great is the sum of them!* Psal. 132.17.

3. Like as Iob saith, *I haue heard of thee by the hearing of the eare, but now mine eye seeth thee.* Iob 42.5. so they which haue only a speculatiue knowledge of God, do heare as with the eare; but they that haue an inward feeling and experience of his loue, do see him with the eye: this the prophet Dauid calleth, the tast of the soule: *Tast ye and see how gracious the Lord is,* Psal. 34.8. Like as Manna, though pleasant to the sight, yet was more pleasant to the tast: so is the mercie and loue of God more ioyous felt and comprehended, then vnderstood onely and apprehended.

4 For we are commanded to loue God with all the heart, soule and mind, Mat. 22. 37. God must not only haue our mind and vnderstanding, but our heart and affectiō:

we do not otherwise honour God with all our strength.

5 Hence then we are taught a most necessarie point of Christian doctrine, that we should labour to our knowledge to affection, to our iudgement zeale, to our vnderstanding cōſcience & feeling. Many ſeeme to know much, but there is withall a coldneſſe in their heart. Happy it is with those, that when they heare the word, do not onely conceiue and vnderſtād the word but ioy in it. We must not onely vnderſtād the word but ioy in it.

Pſal. 119.97. whereof Ambroſe well ſaith; *Diligere amplius eſt, quām cuſtodire, hoc ne-cessitatis eſt & timēs, illud charitatis: To loue is more then to keepe, this is of feare and ne-cessitie, that proceedeth of charitie.* So our obedience to God ſhould proceede from a willing affection and louing heart. That as God delighteth in the faithfull, *My delight is with the children of men.* Pro. 8.31 ſo our delight may be in God, that we may ſay with the prophet, *The deſire of our ſoule is to thy name, and to the remebrance*

Serm. 20. in
Pſal. 119.

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Isa. 26.8. So shall we be sure, that if we desire his waies now, the Lord wil delight in vs for euer, and cause vs to enter into his euerlasting ioy.

FINIS.



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Killen,